The Messenger.

"As the Truth is in Jesus."

VOL. XLVIII.—No. 43. PHILADELPHIA, WEDNESDAY, OCTOBER 22, 1879. WHOLE No. 2351.

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THE MESSENGER.

ISSUED WEEKLY

BY THE

PUBLICATION BOARD

OF THE

Reformed Church in the United States.

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Editor-in-Chief.

OFFICE, 907 ARCH STREET.

TERMS.

This paper is published in two issues at the following rates:

Double Sheet, two dollars and twenty cents per year strictly in advance.

Single Sheet, one dollar and ten cents per year strictly in advance.

The date appended to the subscriber's name, on the slip pasted on each paper, indicates the day, month and year to which he has paid. Renewals should be made, if possible, ere this date transpires.

☞All checks, drafts, or Post money orders must be made payable to the order of the "Reformed Church Publication Board."

Discontinuances at the option of the publishers, until all arrearages are paid.

Advertisements strictly consistent with the character of a religious newspaper will be inserted at the ordinary rates.

Poetry.

WHEN ST. CHRYSOSTOM PRAYED.

BY MARGARET J. PRESTON.

'Twas not enough to kneel in prayer,
And pour his very soul away
In fervid wrestlings, night and day,
For those who owned his shepherd care:
But faith and works went hand in hand,
As test of each petition made,
And saints were helped throughout the land
When St. Chrysostom prayed.

Within the closet where he knelt,
A box of Bethlehem's olive-wood—
"*For Christ*," engraved upon it—stood;
And ever as he daily felt
The pressure of the church's need,
Therein the daily gift was laid;
For word had instant proof of deed
When St. Chrysostom prayed.

Beneath his folded hands he placed
Whatever gold was his; and when
He travailed for the souls of men,
So long by pagan rites debased,—
The more he agonized, the more
The burden on his spirit weighed;
And piece by piece went all his store,
When St. Chrysostom prayed.

Oh, golden-mouthed!—let this thine alms
Rouse *us* to shame who daily bow
Within our secret places now,
With outstretched yet with empty palms!
We supplicate indeed; but has
Our faith brought answering works to aid?
Have words by deeds been proven, as
When St. Chrysostom prayed?

—*S. S. Times.*

Communications.

For The Messenger.

SCRIPTURE AND THE CATECHISM.

Holy Scripture first, then the Heidelberg Catechism. For in opposition to the theory of the Roman Church, the written word of God is the ultimate standard of the Christian faith, of all theological teaching, and of Christian discipline. This is a fundamental principle of the Reformation. The Roman Church holds, that something other than God's Word is final authority for the faith of the people and the teaching of the ministry. That authority is the tradition of the Church as held, expounded and formularized by the Pope. Although papal infallibility was not formally declared by a council until within a few years, yet in all the controversies between the Reformers and Romanists during the Reformation period, the issue was between Scripture and the Pope. Was the authority of the Church, as represented and expressed by the Pope final, or was Holy Scripture the only arbiter?

The supremacy of Scripture is asserted by all Protestant Confessions, Reformed and Lutheran; and this supremacy has been maintained, at least in theory, down to the present time. Amid all the conquests and controversies through which Protestantism has passed, no principle has been more explicitly professed and vindicated.

The Heidelberg Catechism rests professedly on God's written Word. From the written Word all its doctrines are derived. Whatever authority its system of doctrine possesses it receives from Scripture. The Catechism professes to embody and teach the revealed truth of the Gospel; that Gospel which God first revealed in Paradise, afterwards proclaimed by the holy patriarchs and prophets, and foreshadowed by the sacrifices and other ceremonies of the law, and then finally fulfilled in His well-beloved Son. As being the exponent of Holy Scripture, the Catechism is received and honored by the Church, and agreeably to this confession, ministers are required to teach the Gospel.

The Catechism is in agreement with Scripture, but not commensurate with it. What the Catechism teaches is taught by the written Word; but the written Word teaches more than the Catechism. The Catechism is rich in evangelical truth; but Holy Scripture is much richer. The Catechism sets forth Christ in His person and His redeeming work, and the way of salvation from sin by faith in Him. It sets forth in its essential features the whole Gospel. But Scripture exhibits Christ in still greater fulness. It presents the Gospel under all its aspects, and in all its relations. Holy Scripture is fully commensurate with the whole economy of creation, redemption and providence. Things in heaven, things on earth, and things under the earth, worlds in space and worlds in time, all realms of truth, divine and human, Scripture declares in their fulness and without admixture of error. There is in Scripture neither deficiency, nor excess, nor disproportion. Here the light shines full orbed. But no one claims such absolute dignity for any Catechism. Every confession of faith drawn up by the Church in a given age, can be at best a partial and limited exhibition of the infinite wealth of God's own Word.

On the supremacy and authority of Holy Scripture the Reformed Church has always insisted. It requires ministers to study the Word and preach the Word. It requires teachers of theology to give special attention to the exposition of Scripture. Students in theological seminaries are to be so trained, that they may understand the true meaning of Scripture and be able to expound this true meaning to the people. In all questions pertaining to doctrine, to the organization and polity of the Church, and to all questions and rules of discipline, the Scriptures are the last source of knowledge and of authority. Christ speaks by His Holy Spirit in His written Word as He speaks nowhere else. Agreeably to the genius of the Reformed Church, agreeably to all Reformed Confessions, that voice is final. No Confession is equal to it in significance and authority.

True, the Reformed Church can allow no doctrines to be taught which contravene the Heidelberg Catechism. The principle that Scripture is supreme and final, assumes that the Confession is in harmony with Scripture. We maintain and teach the truths of the Gospel when we maintain and teach the doctrines of the Catechism. The duty of studying and expounding the written Word, and free inquiry into its boundless wealth, does not mean, that, for this reason, a minister may oppose the Catechism or hold opinions which contradict its doctrine. But all are free to study Scripture on the presumption that Scripture is infinitely greater than the Catechism, and that the truths of the Gospel as taught by prophets and apostles in the Old and New Testament, are more profound, richer, and more comprehensive than these truths as presented three hundred years ago by the honored authors of our excellent Confession. Indeed it is agreeable to the whole tenor of the Heidelberg Catechism itself, to believe that there is less in it than in Scripture; and that ministers and people are required to study Scripture in the belief that Scripture proclaims a far broader range of revealed truth than it contains in its questions and answers.

The Protestant Church has, on this question, ever been opposed to two opposite errors. One has been on the side of rationalism and latitudinarianism. On the plea that Scripture is greater than the Catechism, men may discard the authority of the Confessions altogether. Professing to study Scripture independently and in the interest solely of revealed truth, they feel at liberty to teach whatever they please, whether in agreement with the leading doctrines of the Catechism or not. All concur in the opinion that such independence is arbitrary and unwarranted. The Reformed Church cannot tolerate such an abuse of freedom.

The opposite error substitutes virtually the Confession for Scripture. Professedly jealous of Reformed orthodoxy, it makes the Catechism the ultimate criterion. Ministers and professors are required to teach neither more nor less than the doctrines of the Catechism. This error allows no aspects of revealed truth to be held, but such as are taught by the letter of this human book. Thus the Catechism becomes a Procrustean bed, as "Omega" justly styles this perversion. It is converted into a yoke of bondage, instead of being a guide into the light and freedom of the Gospel. This latter error is just as contrary to the genius of the Reformed Church and of her confessional standard, as the former.

To be successful, the peace movement must avoid both dangers. The Reformed Church will not allow any teaching that contradicts the leading doctrines of her confession of faith. If there be any men among us, who claim the right to promulgate for Reformed doctrine any interpretations of Scripture, whether these interpretations be according or contrary to the confessional standard, they will not be sustained; and any persistent efforts to pursue such a source of false independence, will disturb the peace of the Reformed communion. On the other hand, however, any attempt to restrain the legitimate freedom of Scripture study, or to invest the Catechism with infallible authority, and thus convert reformers into popes, will likewise hinder the progress of conciliation. In Scripture there is undoubtedly a richer fulness of revealed truth than in the Heidelberg Catechism; and the freedom of patient research among these mines of spiritual wealth cannot be circumscribed, without exciting new controversies, and possibly dissensions. The Church will require all to teach her Confession honestly and faithfully. She will prohibit doctrines which contradict it. But the genius of her Catechism and her reverence for the written Word of God, will both allow and authorize her ministers and professors to teach aspects of doctrine warranted by sound interpretation of Scripture, even though such aspects of doctrine may not be expressed by the letter of her Catechism. † †

For The Messenger.

ONLY IN PART.

In the judgment of St. Paul, apostles and inspired men even know and prophesy only in part. There is no such thing as knowing and defining the mystery of the Christian life at any point of its history, so as absolutely to settle it in its form and bearings for all time to come. This life is ever the same, but it must run through a process of growth, and hence it changes in its aspects and manifestations while it is moving towards its end.

The educational system of religion, with its catechetical training and sacramental culture, is undoubtedly in accord with the true genius of the Gospel and well suited to indoctrinate the people. This is now pretty generally acknowledged among those who formerly denied its evangelical right, and denounced it, as injurious to vital piety. Yet this system has often failed. In many cases the Churches which adhered to it have been exceedingly deficient in cultivating personal piety, pure morality, and Christian earnestness, and self-denial in benevolent work; while churches of another type outrun them far in some or all of these graces. This does, of course, not prove that the educational scheme is wrong; but it does prove that, in the hands of its friends and defenders, it sometimes falls short practically, of its high evangelic ideal.

General intelligence is one of the necessities of these days. There was a time when it was quite sufficient to know one's Catechism, but that day is gone by. If the laity now know no more than that, they constitute a beggarly force truly to fight the battles of modern Christian enterprise with. An intelligent people, with no technical catechetical training, but with the standards of their Church in their hands and carefully studied, may put to shame hosts of catechumens who have never learned to draw liberally from sources outside of the educational routine. Let us not forget, that the best system in the world, even the Gospel of Jesus Christ itself, is never absolutely perfect in its practical workings among men. Those who claimed perfection for revivalism are compelled, by the logic of events, to abandon that claim; while we, who have acted on the presumption that catechising, pure and simple, was the infallible method, will have to enlarge immensely on our primitive ideas before we can reasonably expect respectful recognition by an enlightened public. The practical fruits of our system have been by far too partial thus far, to give us the right to jostle all other methods clearly from the field as an unlawful growth.

It is well known what Churches of the Puritanic and revival types have accomplished, and what they are still doing. How they are pushing forward the work of missions at home and abroad. With what munificence they build up and support institutions of learning. How generously they endow their publication interests, and take a hand in all the beneficent movements of the day. If we are not like them in these things, we ought to understand the reason and aim at a speedy deliverance from the wrong. A holy enthusiasm is the only power, which, under God, can bring us out of this difficulty. If the martyr spirit, so potent in the lives of our spiritual ancestry, has entirely left us, we may hang on to their traditions and customs till doomsday, and yet will utterly fail to gain such a position in the life current of American Church life, as will secure to us a long lease of existence and a grand era of ecclesiastical prosperity. Earnest-minded men are less concerned about difficulties in the way, than about the manner of overcoming them. But let us not be deceived—hard, practical, and energetic work will save us, and that only. I. E. G.

For The Messenger.

REPORT OF THE STATE OF RELIGION IN PITTSBURGH SYNOD.

Reverend Fathers and Brethren:—The Classical Reports referred to the Committee on the State of Religion, show that we, as a Synod have abundant cause of gratitude and thankfulness to the God and Father of our Lord Jesus Christ, on account of His goodness and mercy to us during the past Synodical year. Truly may we say, that the Lord has been gracious unto us and has blessed us.

Since we last met in annual session, none of our ministerial brethren have been called away by death. On the contrary, nearly all have enjoyed good health, and have been able, without any serious interruptions of any kind, to attend to the duties of their high and holy calling. A few of our elders, and the usual number of our members, have fallen asleep in Jesus, but the great body of our membership has been rather more than ordinarily favored both in temporal and spiritual things.

In all our charges the Word of God, so far as we can learn, has been faithfully preached, the sacraments have been regularly administered, the young have been catechized, the erring have been admonished and warned, and the sick and afflicted have been visited and offered the consolations of the Gospel. In the charges generally, the chief festivals of the Church were also properly observed, and the prominent facts and truths of our holy religion thus especially emphasized. The attendance on these various means of grace is reported to have been reasonably good.

Throughout the Synod, we are pleased to note, Sunday-school Conventions were held. These Conventions were all well attended and awakened increased interest in the instruction of the young. There is also reason to believe that they have been the means of doing something in the way of improving our Sunday-school instruction, and of making it more what it should be in order that those who attend the Sunday-school may be truly brought up in the nurture and admonition of the Lord.

That the various labors performed by our ministers, and the privileges enjoyed by our people, were not performed or engaged in in vain, is evident from the fact that the Statistical Report shows, that the membership of the Synod has been considerably increased, and from the additional fact, that the Classical reports mostly make mention of an improvement in the morals of the people, among whom our ministers are laboring. Much, however, they also indicate, remains to be done in the way of winning souls to Christ, and to purity and holiness of life. Sin and iniquity of all kinds, it is scarcely necessary to say, continue to abound everywhere. Even among the members of the Church, we regret to say, there are, alas, many still to be found who have a name to live but are dead, and who by their indifference and worldly-mindedness do much to bring reproach upon the cause of Christ. Nevertheless, it is encouraging, in view of the fierce opposition waged by the great enemy of souls, to know, that progress in the right direction is being made, and that the truth that Christ has built His Church on a rock and that the gates of hell shall not prevail against her, is being more and more demonstrated.

In the way of supporting the missionary and other benevolent operations of the Church, considerable has been done during the past year. Still, the contributions for these purposes are not equal in amount to those of last year, and are far from being as large as they should be. That there should be a falling off in the sum contributed, instead of an increase is greatly to be regretted. In part, no doubt, it has been due to the monetary stringency of the last few years, but still more, we fear, to the sad truth, that many of our people have as yet failed to learn that, "It is better to give than to receive," and that "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." It is to be hoped, therefore, that there may be a revival in this respect during the coming year, and that next year's report will, accordingly, give evidence of greater liberality on the part of our people, in the good work of promoting missions and of supplying the wants of the poor and fatherless.

One of the Classical reports states, that family worship is not observed within its bounds as it should be. This, there is reason to believe, is the case throughout the Church, and is a condition of things greatly to be lamented, inasmuch as usually those who do not pray with their family if they have one, seldom pray at all, and consequently have little or no spiritual life in them. For it has been well said,

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gate of death—
He enters heaven with prayer."

Accordingly it is hardly to be expected, that those who have no family altar, will be able successfully to bring up their children in the way in which they should go, or that they themselves will be victorious in their warfare against evil. On the contrary, to the absence of such altar is to be attributed, no doubt, much of the spiritual coldness and deadness, which characterize too many of the members of our different churches. Strong efforts should, therefore, be made by all our pastors to have family worship properly conducted in all the families belonging to their respective pastoral charges.

Another evil mentioned in the Classical reports, is the inadequate support given in many cases to the minister, and the frequent neglect to pay promptly the little that has been promised in the call. This too is a matter which should claim the serious attention of the Church, and in regard to which there should be great improvements. The existence of this evil to so great an extent among us, unquestionably, interferes considerably with our prosperity and success as a Church. A half paid ministry is seldom a very efficient one. The pastor who requires all he receives in the way of salary simply to clothe, and to supply with necessary food himself and family, can never prepare himself as he ought, to discharge properly his ministerial duties. Such pecuniary support will not enable him to be free in great measure, as he should be, from worldly cares, or to purchase needed books, or to set a proper example to his people in the way of relieving the wants of the poor and needy, nor yet will it enable him to be a power for good spiritually, to these latter as he often might be, if he could come to their temporal as well as spiritual help. Hence insufficient salaries do as much harm usually to the Church as to the ministers. Ministers and people, indeed, constitute but one body, and therefore when one suffers, the other must necessarily suffer also.

The facts now presented embrace the substance of what is contained in the Classical reports from which they have been gathered, and clearly prove two things as regards the State of the Church. In the first place, they prove, that progress has been made in the upbuilding of the temple of the Lord since we last met in annual session, and in the second place, that there is much yet to be done before our work is fully completed. Thanks be to God for what has been accomplished, and may He help us to perfect what still remains incomplete, so that we may not labor in vain.

The grace of our Lord Jesus Christ be with you all. Amen.

Respectfully submitted.

JOHN M. TITZEL, Chairman.

Family Reading.

CAN IT BE?

BY MRS. E. L. SKINNER.

Can it be, oh love, that you love me less
On the far, white hills of God?
That your heart holds less of tenderness
Than when the earth you trod?

Can it be, as we near the Source of Love,
We hear no more the flow
Of the stream that sang of these blissful heights
Down in the dark below?

Can it be, as the face of God draws near,
Some dear face He has made—
That helped us to a thought of Him—
Will from the memory fade?

I cannot think so, because the Son,
Far nearer that shining Face
Than highest seraph, still turned away
To bless our sorrowing race.

And, darling, I'm sure, if the Great Christ Heart
Still throbs to our misery,
You could not sit on the far, white hills,
With never a thought of me.

For the Great Christ Heart includeth all
Who make that Heart their home,
And whithersoever *His* blood leaps forth
Their blood must with it come.

And swift, aye, swift doth it palpitate;
One instant here, one there;
The far, white hills kiss the suffering earth,
And earth clasps the heavens fair.

"*That where I am ye may also be.*"
Ah, love, how the light breaks through!
You went to your Father, like Him, and lo,
You are with me alway, too!

—*Sunday Magazine.*

A STORY FOR FATHERS.

"Ellen, what do you see in Mr. Hartman that pleases you so much?" said Mrs. Windsor. "You surely don't approve of his character?"

"Well, as to his character, I think he is as good as a great many others."

"But, Ellen, you wouldn't act from such a consideration! You have resolved earnestly and sincerely, I believe, to listen only to the voice of your soul—to act always with reference to the highest spiritual development; and, as the only way to spiritual growth, to follow Christ as your leader."

"Yes, Aunty Windsor."

"But are not certain associations incompatible with such leadership?"

"I think they are," said the young girl, putting her arms around her friend's neck. "I love you, and I will let you talk with me about Mr. Hartman. I don't approve of his character, but he pleases me, and makes me happy when he is with me. You know I have no brother, and papa never goes out with me. Mr. Hartman's manners are graceful and gentle; he dresses well; he adapts himself perfectly to my mood—"

"In short," interrupts Mrs. Windsor, "he makes sunshine for you. I see how it is; you would just as soon have papa, if he would take the same pains to please you."

"A great deal rather; but he won't take the pains. Father is delightful when he tries to amuse me, and he's a perfect gentleman; but he's always busy, and I do get so tired moping here at home. I don't think I should have become so friendly with Mr. Hartman, if he hadn't asked me to ride with him horseback; I couldn't resist that, and there was no other way to go."

"I see, I see," replied Mrs. Windsor, and changed the subject.

"John," she said to Ellen's father, the same day, "we're old friends, and I want a little plain talk with you. I want to speak to you about Ellen. The child is in danger."

"In danger? What do you mean?"

"Do you remember how you felt, John, when you were young—how restless and eager you were—how you felt yourself budding all over with hopes, and longings, and indescribable sensations of outreaching? Do you remember how dull the house seemed evenings, and how you wondered at the quiet of your father and mother?"

"Why, yes, Annie; you have described one period of my life perfectly."

"Not perfectly; I have only hinted at the bursting life of a young vigorous soul."

"But what has this to do with Ellen? She is a girl. My sisters never seemed to have much bursting life."

"What nonsense for you to utter, John Howard! Isn't life life, whether it's in a girl or a boy? and are all girls alike? But, John, if you hadn't had scope, there would have been trouble of one kind or another. Now Ellen is like you; and if you don't look out, she'll marry Mr. Hartman."

"Nonsense, Annie; she wouldn't think of such a thing."

"No, she wouldn't think of such a thing; but she will do it without thinking. That's the point I want you to consider. Hartman has already considered it, and is acting upon it. He knows that Ellen is greatly his superior in soul; but he hopes, by supplying certain needs of her young, undisciplined womanhood, to get a gradual influence over her that will end in marriage. She is extremely fond of open-air exercise, because, by the way, she needs it. Hartman perceives this, and brings two horses to the door, and they go to ride. She likes delicate little lunches, and flowers, and drives; she likes the elegance, the suavity, the good-nature of perfect breeding; she likes to have all her tastes studied and catered to, delicately and sympathetically."

"I see," said John Howard; "yes, yes, I see. And so the fellow is directing her heart to himself, in contradiction to her soul! You think I might ride myself with Ellen, and look a little into her needs, and supply them. It isn't too late, is it?"

"She said, only this morning, that she would much rather have papa, if he would only go with her."

"Bless her heart! I think a little horseback exercise would do me good, and Ellen's society would do me good too. I suppose I might as well have a little of the sweet, fresh young life as anybody. I didn't know Ellen was such a feather from the old bird."

"How should you know, always at your work? Your work! as if looking out for your daughter wasn't your first and highest work! But I can trust you to reform. You will put on full dress, now and then, and take Ellen into society; you will race through the park with her, and give her a chance to compare her handsome father with the dissipated men who are attracted to her; you will save her from an utterly unsuitable marriage; and by and by she will love a man who possesses both inward and outward grace, who is first good, and then polished."

"Yes; I see it all. God bless you, Annie! And if she don't find that man, she shan't marry at all, if her father can help it."—*Mrs. M. E. Butts in the Earnest Worker.*

THE COLORS OF FEATHERS.

The commonest method of exhibiting color is by pigments, either in the external coating of the feathers, or in their deeper layers. Cases of this sort are too frequent to need special exemplification; but some birds have brilliant hues otherwise displayed, as in the wattles of the common barndoor fowl, the fleshy appendages of the turkey, and the painted face of the carrier pigeon. The wattled honey-sucker of Australia has two drooping folds of flesh, which fall, like bonnet-strings, under his throat; the king-vulture has his head and neck covered with naked skin, of every hue in the rainbow; and the cassowary (by far the most frugivorous of all the ostrich tribe) has the same parts of a brilliant red, variegated with melting shades of blue. In many other birds, the beak becomes an ornamental adjunct; and this tendency reaches its furthest development in the bill of the toucan, whose colors almost vie with the humming-bird itself. But the most curious of all such æsthetic modifications is that from which the wax-wings derive their name. In these birds, the shafts of certain wing-feathers are prolonged into small, horny expansions, bright scarlet in hue, exactly resembling, both in color and texture, little tags of red sealing-wax. The metallic lustre of feathers is generally due to fine lines on the surface of the barbules, like those which produce the iridescence of mother-of-pearl. Such lustre occurs in the sun birds and humming-birds, and on many other less ornamental species. Sometimes gleaming like gold or bronze, sometimes fading away into jetty black, anon reappearing as glancing outbursts of crimson, azure or exquisite green, it has gained for the birds on which it appears such poetical names as ruby-throated, topaz-crested, amethystine, golden, emerald and sapphire. Not only does it occur upon the burnished neck of the dove, but it gives a passing splendor to the sable livery of the crow, and throws a thousand changeful hues over the glossy plumage of the mallard. But besides the ornamental effects of color and lustre, feathers appeal to the æsthetic taste of birds by their form, their arrangement and their variety. Only the plainest birds have all their plumage exactly uniform and simply disposed. In an immense number of species, certain feathers have been specially modified in shape, so as to form crests, fan-like tails, lappets, and other ornaments. And just as a good architect lavishes his decorations chiefly on the constructive points of his building, the critical parts, such as arches, doorways, windows and architraves, so do we find that birds have chosen to place their decorative modifications on the most important nodal points of their bodies, and that they generally lavish their richest coloring upon these ornamental adjuncts.—*The Cornhill Magazine.*

THE OTHER TRAIN THAT IS COMING.

As a train was passing over a New England railroad it struck a broken rail. The brakeman felt the shock. He knew a carriage was off the line, and sprang for a brake. It was his last brave service. The crash came, and he was picked up, a poor, mangled wreck; his skull had been broken. He was heard, however, to utter these words,—the last utterances of a faithful, loyal soul,—"Put out the signals for the other train!" Somewhere down the line he knew another train was coming thundering, crashing along, dashing faster, faster, faster, and there was his train on the line! Out with the signals! out with the signals! another train is coming! This was his last injunction.

The other train, that other train, I am saying to myself,—the generation that is following us; the boys and girls that are pressing hard after us, coming along faster, faster, faster, just ahead of whom we are, only perhaps to be in their way, a hindrance, an obstacle, and, possibly, the occasion of their ruin. What need of care, what need of caution, what need of restless vigilance for their sake, in speech, in act, in look, in gesture! I want nothing to escape me that will be an obstacle in their way. If we are on the track, blocking it, if we are in the way, let us take ourselves out of the way as soon as possible.

"What will you take?" was the question asked an observant boy at table, and referring to the drink he might desire.

"I will take what father takes." The father had received from the waiter a glass of intoxicating drink.

The father heard the boy's remark, set aside his glass, and called for water. He saw the other train coming, and cleared the line for it at once.

I think the saddest of all experiences is the consciousness that an opportunity for right doing has been lost. It brings a sad look into a man's face to know that he has set an example, bad in itself and hopelessly followed by others.

We know of an empty train that came to a stop on a gradient, the station having been reached. In the absence of an official the train broke loose, and went crashing down the line to meet the steamboat expresss. Some one chased the runaway train, but could not overtake it. The opportunity for the arrest of the train had gone. There was a collision that night.

Oh, souls on the track! fathers and mothers! your opportunity in behalf of your boys and girls is to-day—*now!* Don't let it slip from you.

We are not only to have a clear line for the next train, but in every way we are to make and keep that line suitable for the travel of the coming generation. Here comes the work of the Sunday School teacher, to get the uneasy, rambling feet of childhood over into the roadway of the very best life.

I passed recently a large rabble of boys in a vacant building plot. They were noisy and rough. What more important work, I asked myself, than to labor for that age and class, the generation coming. Through the Sunday School, the Bible, the church we are to open a sure, steadfast, blessed way for their feet.

Our opportunity is to-day. Did not Voltaire make the age of five the limit inside which character substantially is settled? At any rate, that limit cannot be set, with safety, very far ahead. I don't want to be so absorbed in the cares and pursuits of my generation as to forget the next. I want to think of and plan for the coming generation—that other train on the track. As the Lord helps me, I mean to think more and more of the interests of the children on the other train that is coming.—*Sunday School World.*

"LIVING EPISTLES."

BY MISS S. A. BROWN.

Those Christians who do not adorn the relations in life which Christ has chosen to represent His love to His people, vitiate the force of those illustrations to themselves and to those about them. Perhaps they do not realize the fact that they are, by their unlovely lives, "making the word of God of none effect" to those nearest and dearest to them whom God has committed to their charge, and for whom He holds them especially responsible.

While Christians are attending to the advancement of Christ's cause in the ends of the earth, let them not forget to look at home, lest while they are "thinking on those things which are of good report" they forget "those things which are lovely."

Are you such a father as to make the words "our Father in heaven" mean anything to your children? Are you willing to have their idea of God's attributes formed from your patience and gentleness and love towards them? Let those who repudiate the conceptions of the Most High which were held by the theologians of a past generation have a care lest they, in their daily lives, represent by their conduct to their children a more stern and forbidding deity than ever ascetics preached.

Are you such a husband, in your unselfish thoughtfulness, as to recall even faintly to those about you the love which Christ bears to His Church? Are you an "elder brother" so kind, and helpful and sympathetic as to be a type in any degree of Him who chose that title for Himself? Are you such a faithful and true friend as to make the words "I have called you friends" signify all that they ought, to those who have had experience of your friendship?

These questions are nothing if read, approved of, and forgotten. But if soberly asked and honestly answered before God by every Christian, they may reveal to many inquiring souls the reason why the work of the Lord does not prosper in their hands.—*Exchange.*

CONFESSION.

With his little soft hand in mine,
And the light on his golden hair,
My baby after his day of play
Kneels down for his evening prayer.
His eyes gaze into the unknown land,
As he whispers each solemn word,
And he speaks of "dying before he wakes,"
With the look of a startled bird.

Then he tells with a quivering lip,
Of a deed he has done to-day—
How a butterfly stopped at a rose to sip,
And he killed it in his play.
Ne'er to a murderous soul
Comes anguish and grief and fear
In a stronger tide than sweeps to-night
O'er the soul of my baby dear.

But I soothe the little trembler,
And hold him in my arms,
And give him the comfort that mothers know
His grief to soothe and charm.
Till he whispers, raising his soft blue eyes,
Where the tears still shining lie—
"I dess de butterfly has a dood time,
In de roses up in de sky!"

—*Sunday Magazine.*

THE RECOMPENSE.

Remember that our greatest troubles can rob us of nothing but life, and that death will give us that sweet rest that life has denied; that hereafter our sorrows will sleep calmly till we awake from slumber to that blessed day when an open heaven will receive the pious; when friend shall meet friend; the wife the husband; the child shall find the father that he has so long lost, and eternal happiness shall stream through the heart of the blessed.—*Jean Paul.*

THE CULTIVATION OF FLOWERING PLANTS IN THE HOUSEHOLD.

The use of flowers for purposes of decoration, which has become common of late years, is a pleasant fashion as far as it goes, but it can scarcely be considered as much evidence of the love of flowers for their own sake. Indeed it often brings to light a quite heartless indifference to their well-being in the inhabitants of the luxurious abodes so profusely supplied with them. Nobody who has not tried it can imagine what is the continual stimulus and refreshment of plant-rearing as a pursuit for leisure hours, when once sufficient progress has been made to insure a fair proportion of successes. The most rudimentary love of flowers, if genuine, and a couple of hyacinths or pots of musk, are enough to begin with. As we watch the plants and feed them and wait upon them, a strange sort of sympathy with them grows up within us. Their innocent green natures become a part of our own, and we acquire something of their willing gladness and patient tenacity. The way they respond to every gleam of sunshine and adapt themselves to all sorts of accidents is a constant source of pleasant surprise. It seems such a miracle when they unfold before our eyes, such a joyful encouragement when they prosper, and even the pang when they die is so free from bitterness, that it soon becomes impossible to live without them. The work of tending them is one of the few almost unalloyed pleasures we can give ourselves.

There is in attending to flowers just that mixture of manual with mental occupation which is to most people peculiarly restoring as a relaxation, with the advantage that whatever is too heavy in the manual part of the labor can easily be delegated to others, as it scarcely requires any skill. The mental part of the work, on the other hand, is not severe, and is all interwoven with keen and simple pleasures—the pleasure of beautiful colors and forms, of fragrance and of freshness—not to mention association and hope. Our plants make just enough demand upon us to beguile us into a little daily lingering among them, which soon becomes a delightful habit; and though they will supply any amount of occupation, they never require enough attention to be a serious interruption to other pursuits. The very busy or the very lazy may enjoy watching the continual growth and unfolding of ferns in their glass abode, without lifting a finger for a week at a time to do anything for them; while there is room for any amount of delightful daily pottering over climbing or freely flowering plants, and if once a spirit of anything like scientific observation gets a footing in our minds, there is no limit to the materials they will supply for it.—*London Saturday Review.*

THE LARGEST SAPPHIRE IN THE WORLD.

I have recently been favored with the sight of one of the famous jewels of the world—a stone that has its history and its pedigree, and is celebrated in the annals of the trade and in the annals of the noted gems of Europe; I have held in my hand, and admired beneath the rays of the sunlight, the finest sapphire that is known to exist. This beautiful and well-nigh priceless stone combines, in a singularly perfect degree, the leading qualifications of size, shape, color and water. In form, it is a flat oval, being about two inches long by an inch and a half wide. It is cut slightly *en cabochon* on top, and into a multitude of small facets beneath. Its hue is perfect, being a warm, lustrous Marie Louise blue, not so dark as to show black beneath the gaslight, but having all the velvety softness and purity of tint that is required in a really fine gem of this description. Its weight is 300 carats, and it belongs to a noble and wealthy Russian family, in whose possession it has been for the past two centuries; and it has been placed, by the owner, in the hands of one of the great diamond merchants of Paris, for safekeeping. One of the Rothschild family has offered for it no less a sum than $300,000, but the offer has been refused. I asked the courteous gentleman in whose care it had been left as to the actual value of the stone. He told me that, being, as it was, perfectly unique, no precise valuation could be set upon it, but that he was inclined to estimate it at some $400,000. He also showed me a string of enormous graduated pearls, of extreme purity and fineness (the centre one was as large as a small cherry), and he told me that the necklace belonging to the noble Russian was composed of six similar strings, of equal beauty and exceptional size. The great sapphire was mounted to be worn as a brooch, being surmounted with large diamonds of some twenty carats each. Its guardian informed me that the pendent belonging to this brooch was composed of a large pear-shaped sapphire, weighing sixty carats, and set in diamonds. The whole collection of jewels belonging to this one family is worth over $2,000,000. "There is no such sapphire as that largest one," continued my informant, "even among the crown jewels of Russia. I furnished myself two very fine ones to the empress, each weighing sixty carats; but they do not compare with this magnificent gem." The gentleman who spoke was well qualified to give an opinion, as he is one of the few great diamond merchants of the world, and is, moreover, a noted expert. He it was who was recently sent for, by the Russian Government, to go to St. Petersburg, to make a full estimate of the value of the crown jewels, and he furnishes whatever ornaments in precious stones are purchased by the members of the imperial family.—*Lucy Hooper, in Philadelphia Evening Telegraph.*

Useful Hints and Recipes.

If the globes on a gas fixture are much stained on the outside by smoke, soak them in tolerably hot water in which a little washing soda has been dissolved. Then put a teaspoonful of powdered ammonia in a pan of lukewarm water, and with a hard brush scrub the globes until the smoke stains disappear. Rinse in clean, cold water. They will be as white as if new.

Pickled Onions.—Select small onions, remove with a knife all the outer skin so that each will be white and clean; drop into brine strong enough to float an egg and let it remain there for six hours. Bring strong vinegar to a boil; add bits of horse-radish and cinnamon bark, with a few cloves and two or three red peppers, and pour hot over the onions, previously drained from the brine.

Parker House Rolls.—One quart of flour, one-half pint of milk, one-half cup of yeast, two tablespoonfuls of butter and two of sugar. Scald the milk and when cool put in the butter, sugar, and yeast. Make a hole in the flour, and put in the milk without stirring. When it is all risen over the flour stir up and let it rise again; then mould and rise again. Mould and cut into round cakes, spread a small piece of butter on one-half and fold over the other. Put into the pan to bake and let it rise again.

Miscellaneous.

UNDER THE LEAVES.

BY LILLIAN M. PHIPPS.

The summer is gone, and the autumn is near,
Its burden of hopes and desires is here;
But instead of the ground cover'd over with sheaves,
There is naught but the rustle of withering leaves,
The ghosts of the moments that flitted by,
While beneath them intentions and energy lie;
Under the leaves, the withered leaves.

When life in its spring-time with verdure was gay;
When hearts beat responsive to other hearts' play,
Affection would scatter sweet incense around,
But now she lies crushed 'neath the leaves to the ground;
Lies crushed 'neath the leaves of distrust and of doubt,
Till new life shall breathe her sweet fragrance about,
Under the leaves, the blood-stained leaves.

When golden leaves on earth's altar lay,
A soul gently passed through the gates of day;
When the fading light had a brilliant hue,
Though the moaning wind sad dirges blew,
There rested a hope for a brighter day,
When new life shall spring from this body of clay;
Under the leaves, the golden leaves.

Though our hopes and our joys lie crushed like the leaves,
And under the burden the sad spirit grieves,
Though the loved and the lost lie hid from our eyes,
And the heart like the wind in sad requiem sighs—
Like daisies and violets, dewy and bright,
They'll spring forth to beauty and radiant light,
From under the leaves, the sheltering leaves.

—*Baptist Weekly.*

EDITORS AND CONTRIBUTORS.

The son of the late Macvey Napier, Esq., has just published a selection from the correspondence of his father, embracing a number of letters received by Mr. Napier while he was editor of the Edinburgh *Review*. Among his correspondents during that period were some of the most distinguished men of the time; Macaulay, Brougham, Lytton, Jeffery, Carlyle, Dickens, Thackeray, John Mill, and others. They wrote him long letters proposing articles, deprecating corrections; and expressing opinions about the work of others. The publication of these letters forms quite an addition to the curious literature of the times. Not only does it place in an amusing light some of the great literary men of those times, but, as William Minto says, it gives the world a glimpse of some of an editor's troubles. We agree with that writer, that an editor in his lifetime gets but scant justice. He is lucky if he possess a self-approving conscience. Very rarely does a voice of approval reach him from the outside. Good-natured friends who write to congratulate him on his last number invariably append some irritating "but" which turns the praise into bitterness. When people are displeased with anything in a periodical or a newspaper, they lay the blame upon the editor; when anything strikes them as particularly good, they wonder who wrote it. "This," as Mr. Minto aptly observes, "is as it should be, but the poor editor—to whom, it may be, some touch of the goodness is due, and who has been compelled to retain passages intensely objectionable to his own taste, out of regard for the feelings or the services of a valuable member of his staff—is apt to think that hard measure is dealt out to him. An editor, in fact, has all the worry of a police magistrate, without the statutes to direct him, without the majesty of the law to hedge him around with respect, and with the paralyzing disadvantage that many of the offenders who appear in his court are his own personal friends and indispensable associates."

This is the excuse offered for making public these private letters, a perusal of which gives the world an opportunity of seeing the difficulties with which Mr. Napier had to struggle, as the head of a famous organization, and the dignity, firmness, and tact with which he maintained his position and did his duty. Like all publications, it was of paramount importance that the contents of the Edinburgh *Review* should be safe. For instance, Charles Dickens wrote asking whether it would "meet the purposes of the *Review* to come out strongly against any system of education based exclusively on the principles of the Established Church," and proposing to show "why such a thing as the church catechism is wholly inapplicable to the state of ignorance that now prevails; and why no system but one, so general in great religious principles as to include all creeds, can meet the wants and understandings of the dangerous classes of society." As the article never appeared, it is probable the proposal was not considered safe. Another letter of Dickens' proposes an article on the abolition of capital punishment. This the *Review* agreed to take, but at the last moment the novelist wrote he was living in such a "maze of distractions" that he could not write the article in time for the next number.

But Thackeray was worse than Dickens. In his first contribution his views were at variance with the principles of the *Review*, and his essay was cut down. He wrote to the editor, in acknowledging the receipt of his check for the article:—"From your liberal payment, I can't but conclude that you reward me, not only for laboring, but for being mutilated, in your service. I assure you I suffered cruelly by the amputation which you were obliged to inflict upon my poor, dear paper. I mourn still—as what father can help doing for his children? for several lively jokes and promising facetiæ, which were born and might have lived but for your scissors, urged by ruthless necessity." How cheering this letter will be to many a "funny man" who has to mourn the loss of more than one joke ruthlessly destroyed in the general "boiling down" process going on in every great newspaper office!

When an article was returned to G. H. Lewis (1842), then a youthful aspirant, with instruction to rewrite, he replied:—"It is not unpleasant to my feelings to submit to alterations, and I am at all times anxious to alter, and to receive criticism, however severe."

Bulwer Lytton is not less complaisant; but though he thanks the editor with every appearance of cordiality for "smoothing his articles into shape," and hopes that he will never hesitate to cut out what he does not like, he declares himself unable to understand some general hints as to his faults of style.

Macaulay writes:—"I hope you will not scruple to exercise your prerogatives; you will not find me a refractory subject." But after the knife was actually applied he complains in this way:—"The passages omitted were the most pointed and ornamental sentences in the article." Mr. Carlyle makes a bargain beforehand that there shall be no cutting or changing. One of the most difficult tasks of Mr. Napier's life was how to keep Brougham without losing Macaulay. He could not afford to lose either.

For some time, it seems, these two worthies were given to what is called now-a-days puffing each other in their articles in the *Review*. But Brougham carried this to such an extent that Macaulay, upon one occasion, flatly refused to make Brougham's speech a text for an article, adding:—"We have had quite enough of puffing and flattering each other in the Edinburgh *Review*. It is in vile taste for men united in one literary undertaking to exchange these favors." The great breach came between these two writers when Brougham insisted that Napier countermand an article on the French Revolution which Macaulay had partly written, and which Brougham finally wrote. It was with much difficulty, and only by the display of great tact, on the editor's part, that Macaulay was again induced to take up his pen for the *Review*. Not the least amusing and entertaining of these letters are the criticisms of these writers on each other's contributions, but, interesting as they are, we cannot, in the present article, give even a summary of this part of the correspondence.

THE EDICT OF NANTES.

When Louis XIV. revoked the edict of Nantes—which had secured toleration and protection to the Huguenot Protestants—he expelled from France nearly all his subjects, except the atheists, who would not conform to the Roman Catholic religion. He drove out the manufacturers, who were for the most part Protestants, and thus destroyed the manufacturing supremacy of France. He expelled Protestants of every class—advocates, judges, doctors, artists, scientists, teachers and professors. And, last of all, he expelled the Protestant soldiers and sailors. According to Vauban, 12,000 tried soldiers, 9,000 sailors, and 600 officers left France and entered into foreign service. Some went to England, some to Holland, and some to Prussia. Those who took refuge in Holland entered the service of William, Prince of Orange. Most of them accompanied him to Torbay in 1688. They fought against the armies of Louis XIV. at the Boyne, at Athlone, and at Aughrim, and finally drove the French out of Ireland. The sailors also did good service under the flags of England and Holland. They distinguished themselves at the sea fight off La Hogue, where the English and Dutch fleets annihilated the expedition prepared by Louis XIV. for his descent upon England. The expatriated French soldiers occasionally revisited the country of their birth, not as friends but as enemies. They encountered the armies of Louis XIV. in all the battles of the Low Countries. They fought at Ramillies, Blenheim, and Malplacquet. A Huguenot engineer directed the operations at the siege of Namur, which ended in the capture of the fortress. Another Huguenot engineer conducted the operations at Lisle, which was also taken by the allied forces. While there, a flying party, consisting chiefly of French Huguenots, penetrated as far as the neighborhood of Paris, when they nearly succeeded in carrying off the Dauphin. The Huguenot officers who took refuge in Prussia entered the service of Frederick William, Elector of Brandenburg. Some were raised to the highest offices in his army. Marshal Schomberg was one of the number. But when he found that William of Orange was assembling a large force in Holland for the purpose of making a descent upon England, he requested leave to join him; and his friend Prince Frederick William, though with great regret, at length granted him permission to leave the Prussian service. The descendants of the Huguenot officers who took refuge in Germany revisited France on more than one occasion. They overran the eastern and northern parts of the French Empire in 1814 and 1815; and, last of all, they crushed the descendants of their former persecutors at Sedan in 1870. Not long since, Jules Simon, when Premier of France, reminded his countrymen of what they had lost by the tyrannical edict of Louis XIV. He recalled the fact that not less than 80 distinguished officers of the German staff were representatives of Protestant families who were expelled from France by the revocation of the Edict of Nantes!—*Good Words.*

JAPANESE ART.

In many respects we have much to learn from the Japanese; in none perhaps more than in the production of metal articles for common and ornamental use. The Japanese are indeed admirable workers in metals. Copper, brass and iron are wrought in every part of the country. The Japanese swords, for example, have been famous ever since the knowledge of them reached other lands. Besides their excellent temper, the ornaments upon their hilts, made of copper, silver or gold, with inlaid work of various metals, are not merely curiosities, but are not unfrequently works of high art. In alloying and coloring metals they certainly lead the world. At the Vienna Exhibition of 1873 their bronze and lacquer work, their carvings on stone and wood, their mosaics, basket work, shell work, leather work, and the like, were more admired than the similar products of any other people. It is no wonder that a sort of mania has sprung up for representative productions of Japanese workmanship, and that both in Europe and America choice specimens have been sold for almost fabulous prices.

In no branch of workmanship do the Japanese stand higher than in that of bronze working; and in the capital, formerly known as Jeddo, but now called Tokio, there are large establishments for the sale of articles of this class. Some of these we should call "harness stores," using the word harness to include not merely trappings for a steed, but arms and armor for the horsemen and the footmen. In another department of the same establishment the frugal housekeeper will find all the utensils needed in the kitchen, while hard by will be a department devoted to articles of an artistic or ornamental character. A great proportion of these ornamental bronzes are designed for use in the Buddhist worship. There are an infinity of bells and gongs, elaborately ornamented; vases, candelabras, altars for incense, tripods, statues and statuettes of gods and demigods, saints and heroes; the sacred animals, such as the crane, the stork and the tortoise; and, notably, the Corean dog, holding in his paws a hollow, revolving sphere. Of more purely secular articles there is an abundance. There are cups, plates and platters without end; candlesticks, lamps and bronzes, and what not! —*Sunday Magazine.*

WILD BEAUTY OF PUGET'S SOUND.

Puget Sound, so justly famous the world over for its excellent timber, is an arm and many-fingered hand of the sea, reaching straight down southward from a little above the head of the straits of Fuca, about a hundred miles into the heart of one of the finest forest regions on the face of the globe. The scenery is perfectly enchanting, smooth, blue, lake-like water-reaches, wooded shores sweeping onwards in beautiful curves around bays and capes, and jutting promontories innumerable. Islands, too, with soft, waving outlines, passing and overlapping one another, all richly feathered with tall, spiry evergreens, and bright, mirror waters. A more charming composition of sky, land, and water I have never yet beheld. Sailing from Victoria, we had the Olympian range before us to our right, rising in bold relief against a dark blue sky, a jagged zigzag of black crests and peaks along the top, from 6000 to 8000 feet high, glaciers and ragged-edged fields of snow beneath them, the former inclosed in wide amphitheatres at the head, which opens down through deep, forest-filled valleys to the straits of Fuca. Those valleys mark the courses of the Olympian glaciers at the period of their greatest extension, when they poured their tribute into that portion of the great northern ice-sheet that overswept the south end of Vancouver island and filled the strait between it and the main land. All the way up to Olympia, a hopeful little town situated on the end of one of the longest waters of the sound, the scenery is so perfectly lifelike in the clearness and stillness of the water and the leafy, flowery luxuriance of the sheltered shores, that it is very hard indeed to realize that we are on an arm of the salt sea. One is constantly reminded of lake Tahoe—the same bright water, the same picturesque winding of the shore lines, with their dark, green conifers; only here the trees stand closer together, and the backgrounds are lower and far more extensive, while on doubling cape after cape and rounding the uncounted islands that stud the shores, new combinations break on the view in endless variety, sufficient to satisfy the lover of wild beauty through a whole life. Sometimes the clouds came down, shutting out all the land and leaving us with only a level watery view, as if at sea; then lifting a little way, some islet would be given us standing alone, with the tops of its trees dipping out of sight in the gray, trailing mist fringes. Then the long ranks of spruce and cedar bounding the water's edge would appear, and when at length the breaking cloud-mantle cleared away altogether the colossal cone of Tacoma would be seen in spotless white looking down over the dark wood from a distance of fifty or sixty miles, but so lofty and so massive and so clearly outlined as to impress itself upon us as being just back of a strip of woods only a mile or two in breadth.—*San Francisco Bulletin Correspondence.*

Selections.

Economy is of itself a great revenue.—*Cicero.*

Good breeding is surface Christianity.—*Holmes.*

To have settled peace, you must get your hand on the head of the Lamb.—*McCheyne.*

When Moses wore a heavenly radiance "he wist not that his face shone." The best people are those who have the least to say about their own goodness.

The same Bible that gives us the Ten Commandments enjoins that charity which believeth all things, hopeth all things.—*Guthrie.*

He who passed by me when I was lying in my blood,—He in whom all fullness of grace and glory resides,—He and He only shall be my theme in time and eternity.—*Anon.*

Our Saviour was obedient under the law, and fulfilled all righteousness, that His obedience might as surely make us righteous, as the disobedience of Adam had made us sinners.—*Ceurrick.*

There is sanctity in suffering when meekly borne. Our duty, though set about by thorns, may still be made a staff, supporting while it tortures. Cast it away, and like the prophet's wand it changes to a snake.—*Douglas Jerrold.*

Much as the starry heaven, with its innumerable worlds, fills man's soul with wonder and awe, making him feel his own littleness, yet there is something within him which elevates him above suns and stars, above angels and seraph, and this is his moral nature.—*Kohler.*

"Let them learn first," says Paul, "to show religion at home." Religion begins in the family. One of the holiest sanctuaries on earth is home. The family altar is more venerable than any altar in the cathedral. The education of the soul for eternity begins by the fireside.

A teacher in Ireland had been talking to her class about Zaccheus. She said, "Jesus knew his name. Was not that wonderful?" A very old woman looked at her and said, "But Miss, doesn't it say, 'He calls the stars by name?" "Yes, but they are *worlds.*" "Ah! but, Miss, He didn't shed His blood for the stars. It is no wonder He knows *our* names, when He did that for us."

Science and Art.

Longfellow, the poet, is fond of calling attention to the exceeding beauty of Indian corn, and says he is surprised it has not found a place in architecture, explaining how the stalk could be represented in iron, combining grace with strength, and how beautiful the blade so wrought would appear.

IMPROVED STREET-LIGHTING.—Mr. Kitt, gas engineer to the Bristol, England, Sanitary Authority, has hit upon a device by which the lighting power of public lamps can be greatly increased without augmenting their consumption of gas. Mr. Kitt's plan is to substitute for the present burner a couple of burners, each consuming only half the quantity of gas per hour, and to suspend between these two small flames a convex lens, which acts as a powerful reflector. The plan has been submitted to a practical test, and was found to answer perfectly, the reflector causing each tiny gas jet to appear in the distance like a globe of strong light.

EXPENSE OF RAILROAD CARS.—The following figures are given regarding the cost of car building by one of the leading firms engaged in this branch of manufacture. The average price of box cars is from $400 to $450, while in 1872 they were as high as $1,200. A milk car costs about $100 more. A baggage car truck and a passenger car truck are of about the same expense. The price of a baggage car varies from $2,000 to $2,500. The cheapest style of Wagner's drawing-room cars may be made for $8,000; the usual price being $12,000. This includes all the furnishing. The cheaper drawing-room cars, four wheels, are made for $10,000, while ordinary mail cars cost from $2,000 to $3,000; distributing cars are more expensive. Cars for the New York Elevated Road cost from $2,500 to $3,000. The ordinary passenger cars cost $4,200; the last built for the Hudson River Road cost $5,400, which included a heater and some extra fixtures. Small cars for carrying ore cost $200.

Personal.

Hon. Henry C. Carey, the distinguished writer on political economy, died at his residence in this city on the 15th inst., in the 86th year of his age.

Bishop Stephens, of Pennsylvania, has written a letter to the Standing Committee of his diocese, authorizing it to act in matters of ecclesiastical authority during his illness.

Senator Blaine and General Ewing are relatives, and good friends in spite of political differences. Mr. Blaine has been making speeches in Ohio in opposition to the General—and taking tea with him in a chance interval.

A writer who visited one of the National Synods of the German Church last year was delighted to see Von Moltke, the commander-in-chief of the army, the greatest living general, in constant attendance, and taking part in the discussion with simple earnestness.

The ex-Empress Eugenie is said to be one of the richest widows in Europe. Her investments are worth $5,000,000. She has Hungarian estates, a castle in Spain, and a fine place in Switzerland. The death of her son adds to her estate. It will all probably go to the Church of Rome.

Rt. Rev. William R. Whittingham, Episcopal Bishop of Maryland, died at his summer home in Orange, N. J., on the 17th inst. He had been confined to the house for nearly a year, and was unable to attend to official duties. He was an accomplished scholar and the editor of several valuable works, among others, an "Introduction to the Old Testament," translated from the Latin and German works of John Jahn, Ph. D.

Books and Periodicals.

THE COMPLETE HOME: an Encyclopedia of Domestic Life and Affairs. The Household in its Order, Economy, Beauty, Healthfulness, Emergencies, Methods, Children, Literature, Amusements, Religion, Friendships, Manners, Hospitality, Servants, Industry, Money and History. A volume of practical experiences. *Popularly illustrated.* By Mrs. Julia McNair Wright, pp. 584. J. C. McCurdy & Co., Publishers, Philadelphia, Pa.; Cincinnati, O., Chicago, Ill., St. Louis, Mo.

The publishers of this work have certainly issued a very handsome volume. It is bound in cloth, gilt edged leaves, the covers neatly ornamented with gold and black, and is captivating in its appearance. All the materials are good; the paper tinted, and the print clear and easy to read.

We think the contents of the book justify the care bestowed upon it. We were agreeably surprised when we sat down to examine it. Instead of finding a series of dry and perhaps wrong-shipped philosophical essays on domestic economy, we opened upon pages of good thoughts woven into a popular attractive story, which we believe will be interesting and instructive to old and young.

We wonder at the compass of the work. The last forty pages give a complete "Cook Book," and the volume closes with some suggestions about "Sewers," and "Sewer-gas," so that every topic, from Plato's Philosophy to "Stove Blacking," is touched upon. Yet everything is so systematically arranged as to prevent even the appearance of confusion.

From the subjects indicated on the title page, which we quote above, it will be seen that questions of moral duties and obligations in the home, form the staple of the work, and Mrs. Wright will receive the thanks of many for her suggestions.

FRANK LESLIE'S SUNDAY MAGAZINE, conducted by Rev. Dr. Deems, pastor of the Church of the Strangers. Frank Leslie's Publishing House, 53–57 Park Place, New York. $3.00 yearly; 25 cents per number.

The November number of this periodical is as usual, full of attractive, useful and interesting reading for everybody. We have often wondered at the amount of matter furnished for the price, but even allowing for the "reprint," it is more than worth the money, to have so much put into form for those to whom it would otherwise be unavailable except at great expense. The illustrations are pleasing, and will help the young to spend many an hour in profitable study.

THE BIBLIOTHECA SACRA, edited by Edwards A. Park, George E. Day, and Archibald Duff, Jr., with the co-operation of Dr. J. P. Thompson of Berlin and Dr. D. W. Simon of England. Volume XXXVI., October, 1879. Andover, published by W. F. Draper. London, Trübner & Co., 1879.

Contents.—I. The Angel of Jehovah, by Prof. C. Goodspeed, Woodstock, Ontario, Canada. II. Notes on Grotius's Defence, by Rev. Frank H. Foster, North Reading, Mass. III. Bible Illustrations from Bible Lands, by Rev. Thomas Laurie, D. D., Providence, R. I. IV. The Last Days of Christ, Exegetical Notes On the Basis of Mark xiv. 17–xvi. 20, by the late Rev. Horatio B. Hackett, D. D., LL.D. V. Relations of the Aryan and Semitic Languages, by Rev. J. F. McCurdy, PH.D., Princeton, N. J. VI. An Essay In Systematic Theology, by Rev. George T. Ladd, Milwaukee, Wis. VII. The Sabbath Under The Old Dispensation, by Rev. William DeLoss Love, D. D., South Hadley, Mass. VIII. Theological Education, No. IV., The Multiplication of Theological Seminaries. IX. Notices of Recent Publications. Index.

LITTELL'S LIVING AGE.—The numbers of THE LIVING AGE for the weeks ending October 11th and 18th respectively, contain the following articles: The Life of the Prince Consort, *Westminster;* The Future of China, *Contemporary;* A Cagliostro of the Second Century, by J. A. FROUDE; and The God of Israel, a History, *Nineteenth Century;* Bishop Atterbury, *Cornhill;* Two Men of Letters, *Fortnightly;* In Cologne Cathedral, The Benefactors of Humanity, and Diaries, *Spectator;* Discovery of the North-East Passage, *Daily Telegraph;* Love of Scenery, *Saturday Review;* Somebody Else, *Truth;* with a continuation of MISS KEARY'S "Doubting Heart," instalments of "Letters of a German Gentlewoman of the XVth Century," and "Godfrey's White Queen," and the usual poetical selections.

As a NEW VOLUME, printed from NEW TYPE, begins with the first number in October, this is a good time to subscribe. The opening chapters of a story by MRS. OLIPHANT, "HE WHO WILL NOT WHEN HE MAY," printed from advance sheets, will appear in the course of the volume.

For fifty-two such numbers of sixty four large pages each (or more than 3 000 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Co., publishers.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D.,
Rev. T. J. BARKLEY,
Rev. A. R. KREMER,
} Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, OCTOBER 22, 1879.

ADVANCING TO A CHRISTOLOGICAL POSITION.

Sometimes every thing seems to be at sea in the sphere of Christianity. This is not because science is putting in its interrogatives and interjections; for science is always changing its data, and in every case confirms the truth of revelation; but men are cutting loose from their old beliefs, and reaching forward to something higher and b.tter.

Yet this variation is more apparent than real, as far as the fundamental truths of our most holy religion are concerned, and there is nothing in it to alarm any one, who looks at the matter in the proper light. It consists only in a better view of the relative importance of certain facts of Christianity. For instance, the system of Theology which makes the decrees of God, the "principle" of salvation, and brings Christ in, simply to save the decrees, has been practically abandoned. But this is only because the Person of Christ is now more fully recognized as the true centre. Faith in *Him* as the divinely constituted Saviour of the world, is after all regarded as the first thing, and there is a wonderful disposition to insist upon this. It was the theme of Dr. Patton when he retired from the Moderator's chair, at the General Assembly of the Presbyterian Church at Saratoga, and of Dr. A. A. Hodge, in his discourse at Chautauqua this summer. And this is the prominent thought of all good and great men, when the object of our faith is to be set forth. It is astonishing to see how the religious world is coming to this, but it is still more astonishing to think that it has been overlooked so long. Twenty years ago, those who made the union of the divine and the human in Christ, the foundation which God had laid in Zion, were almost hooted at as transcendentalists. The Incarnation of Christ was looked upon as standing over against His sacrifice on the cross, and those who laid stress upon it, were charged with wearing Schleiermacher's old clothes. But things have changed. The confession of Peter, "Thou art the Christ," is accepted as the great truth, and from this there flows a Christological theology, which runs in the channel of the Apostles' Creed, and is more likely to unite and satisfy men than any thing else.

So, too, we see men advancing to this centre from the other side. The idea that men could rise above sin by the power of their unaided vitiated wills, without the objective grace brought to our aid from above and beyond the present order of the world's fallen life, is felt to be futile. That kind of so-called Arminianism, which was nothing less than bald Pelagianism, and which almost excluded the Divine factor from the work of redemption, and even from providential guidance until men pre determined their own relation to God, is given up by earnest, prayerful thinkers.

We do not know, that there should be anything discouraging in this, although the change may seem to many to be almost equivalent to a cutting loose from ancient moorings. It is, after all, a stronger seizing upon the Personal Redeemer rather than an impersonal theology, and with this the Church will come out of any confusion or conflict better than ever before. The danger is not to the Church as a whole, but to individuals and classes, who do not appreciate transition periods, and make the upheavals by which God disturbs the disarrangements of men, a cause of offence. They will not be offended, however, if their faith is in Christ, rather than mere human systems professedly based upon the word of God. Sound doctrine is important, but it is most sure to be sound, if there is true Christology. The Divine sovereignty is not inconsistent with man's free will, and although it may be impossible for poor darkened reason to understand the wondrous relation of the two, faith surmounts the difficulty and cares not to penetrate the depths, the deepest of which is salvation by grace through Him that loved us and gave Himself for us.

A CHANGE PROPOSED.

Dr. Bacon has suggested, in the *Advance*, that the time for the week of prayer be changed from the beginning of the year to "Passion Week." This suggestion is significant, coming, as it does, from a Congregational clergyman of Dr. Bacon's eminence. The *Independent*, in noticing the suggestion, gives it a modified approval. It is rather severe and perhaps unjust in its supposition, that a very large portion of Baptists, Presbyterians and Congregationalists are quite ignorant of the time when Easter and Good Friday come, although it gives an illustration which it would hardly cite upon hearsay. "Once in a recitation, in Union Theological Seminary," says the *Independent*, "when old Dr. Edward Robinson had happened to speak of Good Friday, a student asked the question, When does Good Friday come? The good Doctor looked at him astonished, and replied; 'What! You a Connecticut man and not know that Good Friday comes on fast day.'"

It is hard to believe that this represents Dr. Robinson's intelligence even upon a point that he considered of but little importance, and we are sure, that a majority of people know the time of Easter at least, even if they do not regard it as a Christian festival; for that day, like Christmas, has come into notice through increased observance in one way or another.

But the *Independent's* objection is, "that the date comes after and not before the revival season." In other words, as we understand it, the blessing would have to come before it was asked for, or not at all, if the change were made. But who has appointed the revival season? The Pentecostal outpouring, which many claim, is not simply extended in its enlightening, regenerating power, but repeated in its exact form, took place more than forty days after Easter, and the disciples did not find it necessary to leave the upper chamber in Jerusalem for the cedar groves of Lebanon, on account of the warm weather.

We would like to see the change proposed by Dr. Bacon effected, although we can scarcely hope for it in the near future, especially if men's prejudices are set by debating the subject. Passion Week is a time-honored season of special humiliation and prayer, and the observance of it has been kept up by a majority of Christians ever since the Reformation, while the Week of prayer in January is of recent appointment, and might be given up without yielding any principle or committing any one to false veneration for days. It would simply promote the concert by uniting God's people as to the time.

REPORTERS AND PREACHERS.

Speaking on this subject, the *N. Y. Observer* says, "in view of the immense amount and variety of work required to 'get up' a daily paper, the wonder is that the accounts of public meetings are as well done as they are." It instances a ridiculous mistake made, when Dr. Bethune was reported as saying the devil "sawed trees," for "sowed tares," but thinks "that notwithstanding such inaccuracies, such grand exhibitions of moral power as the pulpit and religious platform present should be extended among the people through the press." The *Church Union* in commenting upon the above, says, "We would love to see the time when six days of religious work shall command as much attention from the daily press as the protracted meeting of pedestrians did last week."

This is well, but the difficulty is, that the sensationalists crowd the true, faithful ministers out. Dr. Talmadge has lately had more notice than scores of God-fearing men, who have been quietly preaching the simple Gospel in New York and Belfast. The state of the case is such, that the humble man of God shrinks from publicity. It is painful to go to a public meeting, and find that, while some are called there to give character to the assembly, others fairly elbow their way upon platforms to force themselves upon the attention of others, and have their names mentioned in the next morning's papers. This last class of men are notorious in every city and considerable town, and it is astonishing how their impudence prevails.

Then, too, a man must take some exciting topic in order to call attention to it. The announcement that he will preach "Christ, and Him crucified" does not seem to interest those who have itching ears, but if he is to discourse upon the financial state of the country, or what is called Spiritualism, he will draw a crowded house, and his views will be the ones the public would like to see reported by a paper up to the times. It is upon such capital that many preachers trade, and they seem to do the most thriving business.

THE SYNOD OF PITTSBURGH.

The account of the proceedings of this Synod, at its late annual sessions, contained in our last week's issue, brought matters down to the close of Saturday morning's session. We will now add a few general statements as to the further proceedings to those already given.

The services preparatory to the administration of the sacrament of the Lord's Supper on Sunday morning, were held on Saturday afternoon. The liturgical services were conducted by the Rev. H. F. Keener and S. R. Bridenbaugh. The sermon was preached by the Rev. Dr. S. R. Fisher, from 1 Peter, ii: 7. "Unto you, therefore, which believe, He is precious," who sought to make the treatment of the subject eminently practical, such as an occasion like that on hand, seems to demand.

No session was held on Saturday evening. A number of the members of Synod availed themselves of this interval to visit the Exposition, which was in progress in Allegheny City, and to visit which, the clerical portion of the Synod were specially invited by the Board of Managers. We were included in this number, and were much gratified with what we saw, though the crowd of visitors present, interfered somewhat with the pleasure of the occasion. The display in the various departments was very fine, and reminded us somewhat of the similar, but naturally, larger display, made in this city, in connection with the Centennial Exhibition, three years ago. We were specially interested in witnessing the operation of the improved machinery used by W. E. Schmertz & Co., in the manufacture of boots and shoes, who rank among the princes in this department of trade. Our limits will not allow us to enter into particulars. Suffice it to say, that what is by hand the work of hours, is done in a few minutes by means of the machinery there used.

The sermon, in connection with the administration of the sacrament of the Lord's Supper on Sunday morning, was preached by the Rev. Joseph H. Apple. It was based on Psalm lxviii: 18. "Thou hast ascended on high; Thou hast led captivity captive; Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." As the text naturally suggested, the speaker dwelt upon the triumphant character of the Redeemer, in the specific work which devolved upon Him as the Deliverer of our race, with much pertinency and force. The communion was a large one, and marked by much interest and solemnity. The liturgical services connected with the occasion were conducted by the Rev. F. Pilgram and A. E. Truxall.

A service in connection with the Sunday School was held on Sunday morning, which, however, it was not in our power to attend. The occasion is spoken of as one of much interest. In the evening a special missionary service was held. It was opened with appropriate liturgical services. After a few introductory remarks by the Rev. A. E. Truxall, who presided on the occasion, a general statement of the missionary operations of the Church during the past year, was then made by the Rev. Dr. Theodore Appel, the Superintendent of Missions. He was followed by the Rev. H. F. Keener, C. U. Heilman, W. H. Bates, and F. Pilgram, in volunteer addresses. At intervals between the addresses, several verses from appropriate hymns were sung. At the close, a collection was taken up in aid of Missions.

The election of the different Boards was held on Monday morning, the result of which, will, in all probability, be given to our readers in the report of the Stated Clerk. During the same sessions also, the members of the Peace Commission were elected. Prior to the election, some time was spent in special prayer, in which the Synod was led by four of its members successively. The election resulted in the choice of the Rev. John M. Titzel and Joseph H. Apple, *primarii*, and Rev. D. S. Dieffenbacher and A. E. Truxall, *secundi*, and Elders C. M. Boush and T. J. Craig, *primarii*, and W. R. Barnhart and H. L. Baer, *secundi*.

The publication interests occupied the attention of Synod during the greater part of the afternoon and evening sessions. The discussion was full, earnest, kind, and respectful. The Synod declined to elect a third member on the Committtee asked for by the Synod of the United States to select the Scripture Lessons for Sunday Schools and prepare the questions and comments upon them, and expressed its willingness to commit the whole matter to the persons, who shall be appointed for this purpose by the Synods of the United States and the Potomac. It made provision for the preparation and publication of a tract on the "Duty and Advantages of full Church Membership," in compliance with the suggestion of the Board of Publication. It declined to accede to the recommendation of the Synod of the United States, in regard to the change in the editorial management of the "MESSENGER," and at the same time, also, very properly refused to take any detailed action with regard to the business management of the publication department, referring all such matters to the Board of Publication, to which they have been specially committed. Rev. C. U. Heilman was chosen Synodical Editor of the "MESSENGER" to succeed the Rev. T. J. Barkley, who removes out of the bounds of Synod.

The sesssions were brought to a close on Monday evening about ten o'clock. They were fully attended and very harmonious throughout. Our Western Pennsylvania brethren evince much devotion to the interests of the Church entrusted to their hands, and are meeting with most encouraging success.

The vote of thanks, to those by whom they were entertained, for their hospitality, was most cordial, and richly merited. They did not fail properly to remember also the various rail-roads, over which they were permitted to pass at reduced fare. In regard to the great Pennsylvania Rail-road, over which our journey was made, we must say, that their arrangements for the transportation of passengers with speed and comfort cannot well be excelled. We have often, at different periods, traveled over this road; but never did we find it in so excellent a condition as it is at the present time. Everything seems to have been specially cleaned up from the one end of the road to the other, so that the observing traveler is not only gratified with the beautiful scenery through which he passes, but cannot fail to notice and admire the perfect order in which the road itself is kept. F.

THEOLOGICAL PRIZES.

It was lately announced to the Theological Students at Princeton, that a fellowship yielding $600, payable quarterly, will be awarded at the April examination, to the member of the graduating class, or resident graduate who sustains the highest grade, in the Hebrew read during the senior year. It is expected, also, that the student will prepare the best thesis on the genuineness of the Book of Daniel, and give the best exegesis of the vision of that Prophet. "The holder of this fellowship will be expected to spend at least one year in Old Testament study, under the direction of the Faculty, either in Princeton or in some foreign University. No student can receive this fellowship who has not spent at least two years in this seminary, nor unless he passes a satisfactory examination on all the studies of the regular course."

Messrs. Robert Carter & Brother, of New York, have also offered $50 worth of their publications to the student who will prepare the best thesis on Genesis 49:10; and the firm of Charles Scribner & Sons make a like offer for the best interpretation of Philemon 2: 6–8.

THE CIRCULATION OF OUR PAPERS.

Our traveling Agent, Mr. H. K. Binkley, has been operating within the last few weeks in Bethlehem and vicinity, with a success similar to that he met with in Hellertown and vicinity, to which we referred a short time ago. He has returned twenty one new subscribers to the double sheet "MESSENGER" from the charge, of which the Rev. D. F. Brendle is pastor, and thirteen to the double sheet and two to the single sheet, from the charge of the Rev. I. K. Loos, besides one subscriber each to the "*Guardian*" and "*Review*." It is expected, that more still can be accomplished in the same and adjacent regions, at a subsequent period.

Should similar efforts be made in other fields, which the Agent will cheerfully visit upon invitation, the results, we doubt not, will be equally cheering. In this way also the papers would soon attain such a circulation as would sustain them, and also, open up to them the sphere of usefulness they are intended to occupy. Let all be up and doing while the opportunity is at hand.

We are pleased to be able to add also, that the Rev. H. W. Hoffmeier who is operating in the Valley of Virginia, has likewise returned to us some new subscribers from that section of country. There is still room for more, and we shall be pleased to have it speedily occupied. F.

THE ALMANACS FOR 1880.

We are pleased to learn, that our English Almanac for the coming year, is generally regarded as an improvement on previous issues, and that the orders for it are coming in, in encouraging numbers. As it is sold at a very low price, we trust a much larger number will be circulated this year than during any previous one.

We regret to state, that, although our supply of German Almanacs, according to announcement from Cleveland, O., was sent off more than three weeks ago, they have as yet failed to reach us. The delay is quite perplexing. We cannot account for it; and hope they will soon put in their appearance, so that we can promptly fill all orders we shall still receive, as well as those already in hand. F.

OUR LIBERAL OFFER.

We should be pleased to find many taking advantage of our liberal proposition, to credit all new cash subscribers to the "Messenger," received before the 1st of January next, to the end of year 1880. Enclose a draft or postal order for $2.20, payable to our order, and the paper will be sent on at once. Address all orders to

Reformed Church Publication Board,
907 Arch Street, Philadelphia.

Notes and Quotes.

The many friends of Rev. William A. West, who graduated at Marshall College in 1849, and is now the successful pastor of Westminster Presbyterian Church at Harrisburg, will sympathize with him deeply in the loss of his son, who was mortally injured while on duty on a freight train of the Pennsylvania Rail Road, Tuesday, 7th instant.

A new Catholic Church was consecrated lately at Princeton, New Jersey. It

is said to be one of the few of the Papal churches free from debt in this country. The *Presbyterian* notices, that, to give some flavor to things, a priest who had been a Presbyterian minister was called to take a prominent part in the services. It is easy enough for carpers to make capital out of such perversions, but there is no justice in it.

An exchange calls attention to the fact, that "an advertisement lately in *The Scientific American* for twenty-five or thirty skilled workmen was answered by only one applicant. An application for a clerk was responded to by between one and two hundred, and one for a book-keeper by over three hundred. And yet the position of a skilled workman is quite as honorable, more remunerative, and quite as promising of wealth."

The Wooster Presbytery has made a deliverance upon its former action in the Alcott Case. The substance of the Report made, is, that it was not meant to condemn Mr. Alcott for believing in an unlimited atonement. That, according to the last expression of the Presbytery, we take it, can be held by its ministers without the charge of heterodoxy. What the Presbytery meant to condemn was any atonement, limited or unlimited, with man as the determining factor.

AN INTERESTING CHURCH CASE.

In a recent interview with Elder C. M. Boush, of Meadville, Pa., who has acquired quite a reputation for his successful management of church cases in our civil courts, we were made acquainted with a recent interesting case of the kind to which we refer. A church at Youngstown, Mahoning county, Ohio, comprising a respectable membership, stood in regular connection with the St. John's Classis, of the Synod of Ohio and adjacent States. About fourteen years ago, some difficulty arose between the congregation and their pastor, on account of alleged immoral conduct on the part of the latter. Fearing that justice could not be obtained from the Classis with which they were connected, should the congregation bring charges against their pastor before it, they very unwisely determined to take the matter into their own hands. They accordingly declared themselves independent of the jurisdiction of the Reformed Church, and summarily dismissed their pastor.

A small minority of the membership were dissatisfied with the independent position assumed by the congregation, and hence withdrew and erected a small church for themselves. In this attitude matters stood until a year or two ago, when C. M. Boush, Esq., was solicited to look up and prosecute the case. Proceedings were commenced by him in the civil courts, and we were pleased to learn from him, were brought to a successful issue some three or four weeks ago. Unlike most Church suits, however, instead of widening the breach between the contending parties, the case was so managed, as not only to secure the property to the Reformed Church, but also to bring back the erring members to the fold from which they had strayed. All the members of the Church embraced in the two parties have been organized under a new charter, which distinctly recognizes the jurisdiction of the Reformed Church, into one congregation, which, accordingly, controls their united property.

The congregation, Mr. Boush informs us, embraces some of the most prominent citizens of the place, and seems to have a promising future before it. How much better would it be for the cause of Christ, were all church difficulties to terminate in a similar way! Even as in the State, so in the Church, nothing is gained by repudiating or resisting Church authority. Independency, especially when it is the result of a secession from a regularly-organized body, is attended only with evil. Would that all our churches could fully realize this fact, and would shape their course accordingly! F.

HEIDELBERG CATECHISM IN JAPANESE.

Our foreign missionary, Rev. A. D. Gring, has favored us, as well as some other brethren, with a copy of the Heidelberg Catechism, translated into the Japanese language, by the Reformed Church in America. We will not undertake to read it. It is, however, a curiosity in its way. The characters resemble those very closely, which are used by the Chinese. They are also arranged in columns, like the latter, and are read from the right to the left. It is hoped, that this catechism will aid many of the Japanese in acquiring a knowledge of the Christian religion. F.

[Communicated.]

MISS NEVIN'S BOOK OF HYMNS AND CAROLS.

The good that has been done to our schools by the use of Harbaugh's Collection cannot be estimated. It has not only aided them in keeping the Church Year, and furnished devout forms for opening and closing school services, but it has also furnished a very good collection of standard hymns, such as are recognized as essential to the completeness of every collection. The time has, however, nearly come for a revision or reconstruction of this book. Since its issue, there has been such a universal endorsement of some new hymns that they must needs have a place in every hymn-book, and others, by as potent an authority, have been relegated to oblivion. Until the Church orders a book for her schools, Harbaugh's will continue to maintain its present place.

There is room, however, for books supplementary to Harbaugh's,—such as will furnish additional hymns to be tried before being admitted into a permanent place among our favorites, and tunes that have a devotional spirit and are the very opposite of the thin, silly melodies which are too often forced upon the children in our Sunday Schools. We gladly welcome the appearance of Miss Nevin's as the very best book of this kind we have seen. The hymns are, in the main, exceedingly well selected, and the tunes generally from the best composers of modern times. Had there been a little more of the German choral, it would have suited our taste better; but we are thankful for the rich collection she has made, and do not feel like indulging in adverse criticism.

The book consists of 17 chants and 213 hymns, with music appropriate to each. The hymns have been selected mostly with reference to their employment at the different periods of the Church Year, although quite a number are furnished, suited for praise and thanksgiving and special occasions. In addition to these, there are some forty pretty little hymns, with pretty little tunes for the infant school, which will be exceedingly acceptable to those, who have these Church nurseries in charge. Miss Nevin's book will find its place in our schools as a reliable collection of good hymn-tunes and a repository of carols for special festival occasions, besides its value as an aid to the conductors of infant schools. We trust that it may have a good circulation, believing it will do a good work in paving the way for the appearance hereafter of a new Sunday School Hymn Book, prepared by the Reformed Church for its children.

L. H. S.

EDUCATION OF THE INDIANS.

Some time ago, it was announced, that the United States government intended to use the Barracks at Carlisle, Pa., as a school for the education of Indian children. The experiment made in this direction at Hampton, Va., has been attended with such marked success, that the Government has concluded largely to extend this good work. If faithfully carried out, it will accomplish more than anything else, towards civilizing the Indian tribes and converting them into useful citizens.

From recent statements given to the public, we learn, that Captain Pratt, of the Tenth Cavalry, arrived at the Carlisle Barracks on Friday night the 3d of October, with eighty six Indian children, of whom sixty three are boys and twenty-three girls. Their ages range from twelve to eighteen years, and they are all Sioux, from Rosebud and Pine Sage Agency. The majority of them are sons and daughters of chiefs, four sons of the famous Spotted Tail, Sioux chief, being among them. Twelve Indians from the Hampton School arrived on the following Wednesday, to whom guard duty has been assigned.

A deep interest in the movement will doubtless be generally felt, and most earnest desires for its success ardently cherished. From what has already been accomplished at Hampton, there is reason to believe, that the results will be most favorable. It is to be regretted, that this wise policy on the part of the Government, in reference to the Indian tribes, was not long since adopted. Had it been, such dreadful tragedies as those which have occurred within the last few years, through the agency of untutored Indians, would, in all probability, have never been known. Let the good work go vigorously forward. The hand of God is in it, and His blessing will rest upon it. Let all good Christians labor and pray for its success. F.

SPECIAL MEETING OF TOHICKON CLASSIS.

At a special meeting of Tohickon Classis held in St. John's Reformed church, Riegelsville, Bucks county, Pa., on the 29th of September, the pastoral relation existing between Rev. R. L. Gerhart and the Riegelsville charge was dissolved and the brother dismissed to the West Susquehanna Classis. In view of this dissolution and dismission, Rev. A. B Koplin was appointed, in the place of Rev. R. L. Gerhart, to deliver an address on "The History of Missions in the Reformed Church in the United States," at the mission festival, to be held during the next annual meeting of Classis.

In addition to the well-deserved complimentary resolutions, adopted by the consistory of St. John's Reformed church, of Riegelsville, in receiving the resignation of their pastor, Classis gave unanimous expression to the following sentiment:

Resolved, That we put on record our appreciation of Brother R. L. Gerhart, as a member of this Classis—intelligent, active and faithful in the performance of duty; tender, entertaining and instructive in social intercourse; devout and earnest in the services of God, and ever longing for a higher religious, moral and intellectual status of the Church.

Resolved, That we deeply regret his removal from our midst, but heartily commend him to the Christian fellowship of the brethren of West Susquehanna Classis, and to the members of his new charge.

Revs. N. Z. Snyder, A. B. Koplin and G. W. Roth were appointed a committee to assist the people in procuring a regular pastor, and to supply them with the gospel ministrations during the vacancy in the pastorate of the charge.

STATED CLERK.

THE LATE PASTORATE IN THE RIEGELSVILLE CHARGE.

Rev. R. Leighton Gerhart, late pastor of the St. John's Reformed church at Riegelsville, Pa., during the last six or seven years, preached his farewell sermon on Sunday, Oct. 12th, to a very large audience, and since then has left for his new field of labor at Lewisburg, Union county, Penna. His pastorate in this charge has been a very successful one. He came among us in May, 1873, just as the congregation, through the efforts of Rev. Dr. Aughinbaugh, had succeeded in building and paying for a fine new church. By his untiring energy and faithfulness in the Master's cause, brother Gerhart has not only built up and strengthened the congregation, but also endeared himself and family to a large circle of friends, who regret very much to see him leave this charge.

Previous to the morning service in the church, he, by invitation, addressed the Sunday School, of which he may be said to be the founder, reviewing its history and progress from the time he organized the school, over six years ago, with sixty members, up to the present time, when it numbers one hundred and ninety-two, including officers, teachers and scholars. The address was of a highly interesting character, and was full of sound advice, to which the school will do well to give heed in the future. At the close of the address, many connected with the school, as well as Bro. Gerhart, himself, were affected to tears. The following resolution was unanimously adopted by the school.

Resolved, That this school extend a vote of thanks to the Rev. R. Leighton Gerhart, the beloved Superintendent of St. John's Reformed Church Sunday School at Riegelsville, for the able and successful manner in which he has conducted the school, and the deep interest he has always manifested in its welfare.

A MEMBER.

SUNDAY SCHOOL CONVENTION.

The Northern division of Clarion Classis held its first Sunday School Convention at Curllsville, Clarion county, Pa., on Sept. 30th and Oct. 1st. All the ministers belonging to the district, except one, were present; also, Revs. D S. Dieffenbacher and T. R. Dietz, of the Southern district. Prof. D. M. Wolf, of West Susquehanna Classis, and Revs. M. S. Telford, of the U. P. Church, L. D. Leitsell, of the Lutheran, and —— Garnett, of the M. E. Church, were present, and took part in the services and discussions. Rev. J. B. Thompson preached the opening sermon from John xxi. 15, "*Feed my lambs.*" The other subjects discussed are: The benefit of the Sunday School to the Church; opened by Rev. M. S. Telford. The relation of the baptized children to the Church; opened by Rev. W. C. B. Shullenberger. The oversight of the Sunday School by the Consistory; opened by Rev. J. J. Pennepacker. Qualifications of the Sunday School Teacher; opened by Rev. H. Hoffman.

On Wednesday afternoon a children's meeting was held, which was addressed by several of the brethren. The services were interspersed with singing by the choir and Sunday School, under the leadership of Prof. Jacob Bittenbender. Strict attention and a lively interest were kept up to the very last. At no time during the sessions was there room enough in the commodious church to accommodate all even with standing room. All things combined to make the meetings pleasant. Even Dame nature lent a helping hand by furnishing pleasant autumnal weather, and the full moon, which made the nights more pleasant than day. After all was over, the people lingered in aisles and around the door, as if unwilling to depart. The next meeting will be held at Millville, at a time designated by a committee consisting of Revs. J. M. Evans and J. B. Thompson.

VERY ENCOURAGING.

It is certainly very encouraging to see our mission work on the Pacific Coast make such commendable progress. Every year's report shows new missions begun, new ministers added, and tangible progress made in the whole field. Our prospects for the future are as bright as the success has been cheering in the past; and if the Church East will continue to cultivate that distant mission field carefully, still more encouraging results may be expected from our missionary efforts on the Pacific Coast. In view of the extent of territory and scarcity of laborers out there, should not the Church make special efforts to raise up men who will go to the far West to preach the gospel to the perishing!

The Pacific Coast is assigned the Potomac Synod for missionary work, and now, as that body is about to meet in annual session, should it not inquire, in a special manner, into the needs of that important field and devise ways and means by which the many waste places in California, Oregon, Washington Territory, Nevada, Idaho, etc., etc., may be occupied immediately and vigorously cultivated?

Let us be mindful of the twenty millions and more people, many of them Reformed von haus ens, who will some day live, move and have their being in this vast missionary ground, now so sparsely settled. The present is foundation work and difficult, but, under God, broad and lasting. May the encouragements attending our efforts in that far-off land in the past incite us to renewed zeal in the grand missionary field of the Pacific Coast, and pray: Lord, let Thy kingdom come, and ourselves *work* to *make* it come! F. F.

A BELL WITH A HISTORY.

Under this caption, the *New York Observer* announces, that a bell, with an interesting history and destination, has just been sent to a distant part of the world, from the foundry of Meneely & Kimberly, Troy, N. Y. The funds for its purchase by the Sabbath School of the Presbyterian church at Alameda, Cal., to the Rev. Wm. R. Stocking, missionary to Persia. The bell is intended as a memorial of Mrs. Hattie Lyman Stocking, and is to be sent to the church at Assam, on the river Tigris, about 150 miles from the site of ancient Nineveh, at which place Mrs. Stocking died. After crossing the seas, it will have a journey of several hundred miles on the backs of horses, the common mode of transportation. Hitherto the bells in use in that part of the world have been obtained in Russia. American church bells are now heard in almost every quarter of the globe, and even in some of the distant islands of the sea. F.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

On the 5th inst., the church steeple, on the Weissport Reformed and Lutheran church, was dedicated. By invitation of the Reformed pastor, J. E. Freeman, Rev. J. J. Crist, from Catasauqua, preached the dedicatory sermon in the forenoon, his text being: "He that hath the Son hath life, and he that hath not the Son of God, hath not life."—1 John v. 12. The sermon was very interesting, and is well spoken of by the Weissport people. The afternoon services were conducted by the Rev. Laitz'e, pastor of the Lutheran congregation in Lehighton. It was very fine. The audience was very much pleased with the delivery and substance of the sermon. The Rev. J. S. Erb, from Slatington, *pastor loci* on the Lutheran side, preached in the evening in the English language. The theme of his sermon, "The Way Christ travels," was dwelt upon with zeal and good effect. The collection amounted to a little over $50.00. Debt $190 00. By this it may be seen, that $190.00 worth of the steeple was not and could not be given to the Lord. J.

(*Hausfreund* please copy.)

The communion of the Lord's Supper was administered in the church at Mifflinburg, Pa., Rev. A. C. Whitmer, pastor, on the 12th of October, in connection with which fifteen members of the catechumen class were confirmed, most of whom are adults. The services were largely attended. A Foreign Missionary Aid Society was organized in the congregation a short time ago. It is composed of about forty members who meet monthly. At a late meeting, after some addresses, an interesting letter from Mrs. Gring was read.

In connection with the communion services held in the church at Columbia, Pa., Rev. C. S. Gerhard, pastor, eight persons, all of whom are heads of families, were added to the church, two by confirmation, one of whom also received adult baptism, two by renewed profession, and four by certificate.

The sacrament of the Lord's Supper was administered in Heidelberg church, of this city, Rev. James I. Good, pastor, on the 12th instant. Fifteen persons were added to the church, four by confirmation and eleven by certificate.

The licentiate, Phaon S. Kohler, a correspondent informs us, was ordained to the work of the Christian ministry and installed as pastor of the Overton charge, located in Bradford and Sullivan counties, Pa., on the 12th of October, by a committee of the East Susquehanna Classis. The services took place in the church at Overton, which was not large enough comfortably to accommodate all who had assembled on the occasion. An appropriate and impressive sermon was preached by the Rev. Alfred Houtz, who was followed by the Rev. William C. Schaeffer, in an address in the German language. The liturgical services connected with the ordination and installation were conducted by the Rev. Alfred Houtz, in which he was assisted by the Rev. Wm. C. Schaeffer.

The charge consists of three congregations: Overton in Bradford county, and Elkland and Dushore, in Sullivan county. The region in which they are located is traversed by mountains, one of the most formidable of which had to be crossed and recrossed by the committee of ordination and installation, in going to Overton and returning from it. The charge, though weak and more or less neglected in the past, is still promising. The young pastor, with his worthy companion at his side, will find here a field of enlarged usefulness. It is hoped, he will be enabled to cultivate it effectively, through the hearty coöperation of his people, and especially of those associated with him in the oversight of the several flocks. His post office address is: Overton, Bradford county, Pa.

At a communion held in the church at Schwartzwald, Berks county, Pa., Rev. A. S. Leinbach, pastor, on the 28th of September, forty persons were added to the church by confirmation. The pastor was assisted in the services by his son and the Rev. Dr. E. V. Gerhart, of Lancaster, Pa. The number of communicants was large.

SYNOD OF THE POTOMAC.

At the communion season, held at Greencastle on the 12th of October, ten persons were added to the full communion of the church by confirmation, and four were restored to the same by action of the body of elders. The altar and baptismal font were appropriately adorned with beautiful flowers, as is the custom of this congregation. *

PITTSBURGH SYNOD.

At a late communion held in the Seanor church, of the Second Greensburg, Pa., charge, Rev. J. W. Love, pastor, eight persons were added to the church by confirmation. The number of communicants was larger than at any previous communion during the present pastorate.

WESTERN CHURCH.

After Nov. 1, 1879, Rev. J. G. Shoemaker's post office address will be changed from Armstrong, Centre county, Pa., to Emporia, Lyons county, Kansas.

The post-office address of Rev. Jos. Kester has been changed from Canaan, Wayne county, Ohio, to Bucyrus, Crawford county, Ohio.

Rev. Joshua H. Derr, formerly of Henry, Illinois, removed, several months ago, to Spring Bay, Woodford county, Illinois. His post-office address has been changed accordingly. F.

NOTICE.

The Society for the Relief of Widows of Deceased Ministers, &c., will hold its next annual meeting in Frederick City, in the Lecture Room of the Reformed Church, on Friday evening, October 24th, at 7 o'clock. A punctual attendance is most earnestly requested, as business of importance will claim the attention of the Society.

W. F. COLLIFLOWER,
Secretary.

BOARD OF FOREIGN MISSIONS.

The Executive Committee of the Board of Foreign Missions will meet at the Publication Rooms, 907 Arch St, on Wednesday, Oct. 22d, at 11 o'clock, A. M.

THOS. S. JOHNSTON,
Secretary.

ALMANACS FOR 1880.

Both editions of the English Almanac, for the East and the West, have been issued. The former can be obtained from the "Christian World" office at Dayton, Ohio, and the latter from the Reformed Church Publication Board, 907 Arch street, Philadelphia. Orders will be promptly attended to. They will be sold at the following reduced rates:

12 copies,	$0.60
50 "	2 35
100 "	4.50

When sent by mail, ten cents per dozen must be added for postage. A specimen copy will be sent on receipt of seven cents in postage stamps.

GERMAN ALMANAC.

We have procured a supply of the German Almanac published at Cleveland, Ohio, which will be sold at the same rates at which they can be procured from the publishers, namely: A single copy sent by mail on receipt of 12 cents in postage stamps; 1 dozen, 90 cents, to which 17 cents must be added for postage when sent by mail. When fifty or more copies are ordered, and they are sent by express, 7 cents per copy will be charged.

Married.

On the 25th of September, at the residence of Mr. W. B. Crouse, by Rev. J. M. Motter, Jacob Fridley, of Carlisle, Pa., to Miss Iantha Crouse, of Waynesboro, Pa.

On the 12th inst., at the residence of the bride's father, near Arbor Hill, Augusta Co., Va., by the Rev. S. L. Whitmore, Mr. Charles C. Fifer, to Miss Kate Price, all of Augusta Co., Va.

Obituaries.

DIED.—Christina Ruhl, near Richlandtown, Bucks Co., Pa., on Oct. 8th, 1879, aged 95 years, 4 months, 13 days.

DIED.—In Middlebrook, Va., on Saturday, the 11th inst., after a brief illness, George L. Gray, aged 7 months and 15 days.

DIED.—Salome Florence Kehm, on Sept. 21st, 1879, aged 9 years, 2 months and 16 days.

The deceased was a daughter of Rev. Jacob and Amanda Kehm, of Sellersville, Pa. She was a sweet child, and by her amiable and lively disposition, had ingratiated herself into favor with all with whom she came into contact. She was ingrafted into the Lord by holy Baptism in early infancy, and His Spirit seemed to hover over her child-life with its sanctifying unction.

Diphtheria, that most dreaded disease, laid hold upon her in its worst form, and after suffering most severely for fifteen days, death came to her relief, and she "was carried by the angels into Abraham's bosom."

Owing to the dangerous illness of a son of the family, the mother could not accompany the remains, to bear that of all tributes the most affecting, a mother's tear over the open grave of her child.

Addresses, such as the occasion would most naturally suggest, were made by Revs. F. J. Mohr, J. G. Dengler and Frederick Fox. The remains were deposited in the "God's acre," adjacent to the Indian Creek Reformed Church. Thus, the pastor, who was wont to point the bereaved to Christ as the only source of consolation, learned again from experience in passing through the fiery furnace, to have recourse to the same refuge, and exclaim: "Only to Thy cross I cling." M.

Departed this life, in a well-grounded hope of a blessed immortality, Sarah Ellen, only daughter of the Rev. John I., and Barbara Swander, of Latrobe, Pa, aged 17 years and 5 months.

At the time of her death, "Sadie," in company with her mother, was on a visit to her friends in the vicinity of Dayton, O., with the view of recruiting her declining health, and although some of her physicians declared her case to be incurable, yet her death was sudden and unexpected; occurring when her father was at home in the prosecution of his labors. Upon receiving the news of the death of his daughter, Bro. Swander hastened to Tiffin, Ohio, where her remains were borne for burial.

They arrived here on the afternoon of the 30th of September, and were conveyed to the residence of Mr. Benj. Faulkner (Sadie's Uncle), attended by a number of sympathizing relatives and acquaintances. The funeral services were conducted at the house by the Rev. L. H. Kefauver, pastor of the First Reformed Church of Tiffin, assisted by the Rev. J. W. Mendenhall, pastor of the M. E. Church of the same place. The remains of the deceased were then borne to Green Lawn Cemetery, where they were buried in the hope of a blessed resurrection, just at the setting of the sun.

The deceased was born April 30th, 1872. She was baptized in infancy by the Rev. H. Williard of blessed memory. After attending a course of catechetical instruction, she was confirmed by her father, and was received as a member into the Reformed church at Latrobe, Pa., at the early age of thirteen years. For seven years she was the organist of this congregation, which position she filled faithfully until sickness prevented her from attending to this duty any longer. At the age of sixteen she graduated in the Female Seminary at Greensburg, Pa., after having taken a three years' course of study. As a daughter and sister, she was tender in her affections. As a church member, she was faithful, and beautified the religion of Jesus Christ by her profession, and consistent walk in life. In her sickness she was patient and submissive. When told that her earthly course was nearly run, she was not terrified, but comforted by the many precious promises contained in God's word to those who die in the faith. No cloud of sorrow passed over her mind, but the thought of the distress her death would bring upon her dear parents. She now rests in Jesus with sainted grandparents, who preceded her but a short time to heaven. Sorrowing parents and brother, be ye comforted by these words! K.

Acknowledgments.

LETTER LIST.

Ashenfelter, Rev O L, Ayer, N W & Son.
Binkley, H K, (3), Barner, J C, Bartholomew, Rev A R, (2), Bubb, B M, Brown, W W, Bridenbaugh, Prof P A, Bair, Rev H.
Clark, T J, Crum, W L, Cort, Rev C, Crouse, F.
Dieffenbacher, Rev E H, Doll, C W, (2), Derr, Rev J H, Deatrick, W W, Dsichman, Dr A.
Eschbach, Rev E R, (2), Evans, Rev L K, Eaton, O D.
Fritzinger, Rev J, Flagg, G W, Freshwater, W, Fink, G W.
Gerhard, Rev W T, Gerhard, Rev D W, Gush, A J, Gobrecht, N A, Garner, Rev H S, Gerlach, W J, Gerhart, Rev H L, Gobrecht, J H, Gerhard, Rev C S.
Heilman, Rev C U, Heller, Rev A J.
Imler, J M.
Joeris, B, Jacobs, W M, Johnston, Rev Dr T S.
Klein, K M, Kefauver, Rev Dr L H, Kinney, J Mc, Kester, Rev J, Krebzing, Rev J, Hoffmeier, Rev H W, (2) Kuhn, Rev S.
Leh, T J, Lingenfelter, S, Lefever, Rev D P, Landis, Rev W M, Lyter, E W, Lawfer, W R & Co, Leader, Rev D H, Leader, C C.
Moore, A D, Miller, D, (2), Meckley, Rev J, Mosser, D, McClure, D K, Miller, A B.
Nevin, Rev Dr J W, Nagle, J C.
Peters, L P, (2), Polack, F C, Peter, P F, Peters, Rev J A, Procter, J.
Roth, Rev G W, (2), Ruetenik, Rev Dr H J, Reed, Geo B, Reinicke, Rev Dr E W, Ruhl, Jacob, Rupp, Rev W, Reily, Rev Prof W M.
Sykes, Rev J H, Sechler, Rev J H, Stein, Rev J P, Smith, A N, Schick, Rev J M, Swander, Rev J I, Shuey, Rev D B, (2), Scheffey, A M, Stauffer, Rev T F, Shaw, Rev S, Sherman, Geo F, Shannon, D M B.
Vonada, Adam.
Whitmer, Rev A C, (3), Whitmore, S L, Wettach, Rev E D, Witmeyer, D P, Wingerd, A B, Wissler, Rev H.
Yeich, W R.
Zieber, Rev Dr W K.

THE MARKETS.

Philadelphia, Oct. 18, 1879.

[The prices here given are wholesale.]

FLOUR.	Wheat, Superfine	$3.25@3.75
	" Extra Family	5.75@7.00
	" Fancy	7.25@7.50
	Rye	5 50@6 00
	Corn meal	2.75@2.80
	Buckwheat meal	2 80@3.00
GRAIN.	Wheat, White	1.53@1.56
	" Red	1.51@1.53
	Rye	90@92
	Corn, Yellow	66@67
	" White	51@56
	Oats	43@45
	Barley two rowed	80@90
	Barley Malt, two rowed	80@90
GROCERIES.	Sugar, Cuba	7@7¾
	" Refined cut loaf	9¼@9⅝
	" " crushed	9¼@9¼
	" " powdered	9@9¼
	" " granulated	8⅞@9
	" " A	8⅝@8¾
	Coffee, Rio gold	16@17½
	" Maracaibo gold	13@19
	" Laguayra gold	12½@16½
	" Java gold	23@25½
PROVISIONS.	Mess Pork	10.41@10.50
	Dried Beef	12@13
	Sugar cured Hams	9@10
	Lard	6@6¾
	Butter, Roll extra	13@15
	Butter, Roll Common	11@12
	Prints, extra	23@25
	" " Common	18@21
	" Grease	4@9
	Eggs	19@20
SEEDS.	Clover, per 100lbs	7.25@8.00
	Timothy per bushel	2.25@2.50
	Flax " "	1.35@1.38
PLASTER.	White	3.00@3.25
	Blue	2.50@3.00

Youth's Department.

THE BEST THAT I CAN.

"I cannot do much," said a little star,
"To make the dark world bright;
My silvery beams can not struggle far
Through the folding gloom of night;
But I'm only a part of God's great plan,
And I cheerfully do the best I can.

A child went merrily forth to play,
But a thought, like a silver thread,
Kept winding in and out all day,
Through the happy golden head.
Mother said,—"Darling, do all you can;
For you are a part of God's great plan."

So she helped a younger child along,
When the road was rough to the feet,
And she sung from her heart a little song
That we all thought passing sweet;
And her father, a weary, toil-worn man,
Said "I, too, will do the best I can."

THE JAGUAR AND ITS PREY.

The Jaguar is the largest of the carnivorous animals native to the American continent, and from its strength and ferocity is sometimes called the American Tiger. Linnæus names it the *Felis onca*, and it is sometimes called the Ounce (Port. *onça*), a name which properly belongs to an Asiatic animal of considerably less size. The Jaguar inhabits the warmer portions of America, its range extending from Paraguay as far north as the Red River of Louisiana. The size of different individuals varies considerably. A height of two and a half feet to the shoulder is a fair medium, although it sometimes measures nearly three feet. The jaguar bears a general resemblance to the leopard, although there are some marked differences. The tail of the jaguar is considerably shorter than that of the leopard, its tip only just touching the ground when the animal is standing. The markings of the leopard are very clear; the spots on its sides are quite distinct, and of a rosette shape, with rounded outlines; while in the jaguar no two individuals are marked precisely alike, and the two sides of the same individual will often present very different markings. The most distinguishing feature of its spots is that they are open circles of black inclosing a light area with one or more dark spots. The stripes are quite undefined. The ground color is brownish or ashy yellow, the lower parts being nearly white.

The jaguar lives solitary in thick forests, especially upon the banks of large rivers, although hunger sometimes drives it into the cultivated districts. They were formerly very numerous in the neighborhood of Buenos Ayres, and Humboldt says that as many as 2,000 skins were annually exported from that port; but they are now comparatively rare in that region. Specimens of the jaguar are to be seen in all our menageries, and when captured young they are capable of partial taming. It is an excellent climber and a capital swimmer, so that its range of prey is very wide; its strength being such that it can with ease kill and drag off a horse or an ox, while it is quite capable of dealing with smaller and more agile game. Its mode of attacking large animals is to leap upon the back of its victim, and by placing one paw on the head and the other on the muzzle, to break the neck by a single effort. Smaller animals are dispatched by a blow of the paw.

Turtles and their eggs constitute an important part of the food of the jaguar, especially in the Amazon region, and in securing these he displays no little cunning. He lies in wait watching a female turtle as she crawls along the shore in search of a place in which to deposit her hundred or more of soft-shelled eggs; he waits until the unsuspecting creature has performed her maternal task, and is returning to the water, when he pounces upon her, and by an adroit movement of his paws turns her upon her back, where she lies helpless and unable to stir. Leaving her there, he makes for the nest in the warm sand, the contents of which are speedily devoured. The first course of his dinner having been accomplished, he proceeds to the more substantial part. The stout upper and lower shell presents no obstacle. He first tears away the soft part near the tail of the turtle, and thus makes an opening large enough to admit his supple paw, armed with sharp claws, and in a few minutes scoops out the living contents of the shell.

The jaguar is also an expert fisherman. Sometimes he will take his stand in shallow water, and when a finny victim comes within striking distance, a lightning-like blow of the paw hurls the victim high and dry upon the land. Or if he can find a fallen tree projecting into the stream, he lies crouching upon that, waiting for the approach of a fish. The natives say that he drops the tip of his tail into the water and moves it around by way of bait; but we do not put full faith in all fish-stories which we hear. In any case the outstretched paw is ready for an unerring stroke upon any living thing which comes within its reach. The blow is sufficient not only to kill the fish, but to fling it upon the shore.

Birds, we are told, also fall a prey to the jaguar. Upon this point we quote the words of a good authority: "Birds are simply struck down by a single blow of the jaguar's ready paw; and so quick are his movements that even if a bird has risen upon the wing, the jaguar can often make one of his wonderful bounds, and with a quick, light stroke arrest the winged prey before it has had time to soar beyond his reach."

"Monkeys, when he can get them," continues the same authority, "are the favorite food of the jaguar. But to catch a monkey is not the easiest task in the world, and can in general be achieved only by leaping upon the prey from a place of concealment, or by surprising it while sleeping. Sometimes the jaguar is fortunate enough to get among a family of monkeys before they are aware of his presence, and then he seizes the opportunity of dealing a few fierce strokes of his terrible paw among the partly stupified creatures, thus dashing them to the ground, whither he descends to feast at leisure on the ample repast."—*Sunday Magazine.*

PRAYING AND DOING.

"Bless the poor children who havn't got any beds to-night," prayed a little boy just before he lay down on his nice warm cot on a cold, windy night.

As he rose from his knees, his mother said:

"You have just asked God to bless the poor children; what will you do to bless them?"

The boy thought a moment. "Why, if I had a hundred cakes, enough for all the family, I would give them some."

"But if you have no cakes; what then are you willing to do?"

"When I get money enough to buy all the things I want, and have some over, I'll give them some."

"But you havn't enough money to buy all you want, and perhaps never will have; what will you do to bless the poor now?"

"I'll give them some bread."

"You have no bread—the bread is mine."

"Then I could earn money and buy a loaf myself."

"Take things as they now are—you know what you have that is your own; what are you willing to give to help the poor?"

The boy thought again. "I'll give them half my money; I have seven pennies, I'll give them four. Wouldn't that be right?"—*Exchange.*

LAURA'S TWO LOOKING-GLASSES.

Fully ten minutes stood Laura Gray in front of the mirror in the family sitting-room, before starting off to school one morning. She twined her curls over her finger, arranged her neck-tie, turned her head this way and that to notice the effects, and finally climbed on the table to get a near view of her pretty face. If she had not been so absorbed she might have heard the door open, and a surprised "Phew!" from the lips of her Uncle Roger. When at last she did turn to get down from the table, and found him watching her, the little girl's face flushed. She expected the rebuke that she knew she deserved, and was not a little surprised when he said, "What a useful thing a looking-glass is, to be sure! I did not know you appreciated its value so well."

"He is just making fun of me," Laura thought, and felt very cross, though she said nothing.

"I have been intending for some time, my dear, to make you a present of a looking-glass. I will get one for you this very day."

That evening when Laura went up stairs to bed she found on her bureau a nicely bound Bible with her name on the fly-leaf, in Uncle Roger's well-known writing. Under the name were these texts: "The King's daughter *is* all glorious within," and "Whoso looketh into the perfect law of liberty, and continueth *therein*," "this man shall be blessed in his deed."

Then Laura understood her uncle's meaning about the looking-glass, and felt thoroughly ashamed of her silly vanity. It is but justice to add that she has now begun the practice of daily examining her heart by the mirror of God's Word, with the hope of becoming one of the King's daughters.—*Child's World.*

THE USE OF CLOUDS.

(TRANSLATED FROM THE FRENCH.)

One day John and Mary were taking a walk with their father. It was a sultry summer day, and the sky had many clouds upon it.

"Look, papa," said John, "at those large clouds."

"Papa," said Mary, who was sorry to think that their pleasant walk was likely to be interrupted by rain, "why did God make clouds?"

"Clouds are very useful," replied her father. "The Lord made them because He loves us. They are useful in one way as great *curtains*."

"Curtains!" exclaimed both the children at once.

"Yes, that they are," said their father. "Do you know what we use curtains for?"

"Yes, papa," said Mary. "When the sun is too bright, we draw the curtains to keep out the rays."

"That's just as it is with the clouds," said her father. "When the sun shines very brightly in the middle of the day in summer, the poor animals feel uncomfortably hot, and the little flowers droop and hang their heads down. Then it is that God stretches the clouds over the sky, just as we draw our curtains, and the cattle begin to feed again, and the flowers lift up their heads."

While they were thus talking, it began to rain. The father and his children went into a farm-house for shelter, and John and Mary stood at the window to look at the rain, which fell in torrents.

"How tiresome!" said Mary. "It will be ever so long before we get home; it's turned out quite wet."

"Yes," said her papa: "but rain is very useful, and that is another good use of the clouds. They are great watering-pots."

"Watering pots!" cried Mary, full of astonishment.

"Yes; you know what the gardener does with *his* watering pots?"

"Why, of course, he uses them to water the garden," said John.

"Yes," said Mary; "if it were not for them the ground would be too dry for any flowers to grow."

"You're quite right. But when the large fields and meadows are dry, what gardener would ever be able to water *them?* And when the farmer finds his land too dry for wheat, and potatoes, and cabbages to grow, who would be able to give *him* all the water he needed?"

"I understand now," cried John. "That's why God has made rain to come down out of the clouds."

"Yes, my boy; the clouds are the great watering-pots with which God refreshes the earth, just as the gardener waters the garden."

But by this time it has left off raining, and the party set off to return home.

"How nice it feels now!" said the children, as they breathed the now fresh and pure air.

"Yes," said the father, "God has made it so by watering the earth out of the clouds. But look at the clouds now."

"How beautiful!" exclaimed both the children at once.

For bright and beautiful clouds were now flitting across the blue sky. The sun had come out, and was lighting them up and painting them with all sorts of lovely colors. Some were edged with gold, some crimson, some purple, some violet, some dark blue, and others light blue. They were of all sorts of curious shapes—one looking like a ship, another like a castle, another like a camel. The children were delighted with this strange and beautiful sight; and their father said,—

"You see, that clouds are not only *curtains* and *watering-pots*, but *pictures*. We hang prints and likenesses upon the walls of our rooms; but God has put up in the sky gold, blue, crimson, and purple pictures, for our delight. Truly we may say, 'O Lord, how manifold are thy works! in wisdom hast thou made them all.'"

THE FAIRY'S DILEMMA.

"Almost time for the ball of the last summer night,"
Said a fairy, crimping her hair;
"And my elfin wardrobe is in such a plight
I really have nothing to wear;
I really am quite in despair!

"My buttercup satin is far from new,
And I do not like the tint;
I have worn it twice already, too,
And to wear it again would hint
That I must needs pinch and stint.

"I wish that my wierd flower dress were fresh:
How pretty that used to be!
So dainty a color; so dainty a mesh;
And vastly well suited to me,
With pearls from the spray of the sea.

"My briar-rose silk is slightly defaced;
And I could not match it at all,
For the season is past. It needs a new waist.
I might wear my gossamer shawl,
The weather is so like the fall.

And this reminds me I surely must get
A new fringed-gentian this year,
And a hoar-frost point, so costly! yet
I really must have it, 'tis clear;
Yes, let it be never so dear.

"Oh, there is my water-lily gown
Imported from Slumber Bay,
With the golden tassels all up and down!
But that will be soon *passe;*
I think I will lay it away.

"My violet—violet's quite gone out;
It will rage I've no doubt, next year.
Oh, what shall I get! and now that the drought!
Has made fairy fabrics so dear!
Well, I must not dawdle here.

"My thistle-down phaeton stands at the gate,
And I must go out for a drive;
I would go to shop if it were not late.
Bless me! 'tis almost five
By the four o'clock, as I am alive!

"I have it! I have it! Regardless of cost
I will send to the Silver Cascade
For a gown of that rainbow—pure sun-spinning crossed
With the choicest colors made,
And warranted never to fade.

"I will fringe it with mist. What an exquisite dress!
Most magical thing in air!
And here comes the Humming-Bird Fairy Cypress;
I will hail it and speak it fair,
For I must have something to wear!"

—*Harriet McEwen Kimball, in Scribner.*

HOW CHRIST SHOULD BE HONORED.

There is a story told of the Emperor Theodosius the Great, which illustrates very well how we should honor Christ. There were at that time two great parties in the Church. One of these believed and taught the divinity of Christ—or that He is equal to God the Father. The other party, called Arians, believed and taught that Christ was not divine; and that He was not to be honored and worshiped as God. The Emperor Theodosius favored this latter party. When his son, Arcadius, was about sixteen years old, his father determined to make him a sharer of his throne, and passed a law that his son should receive the same respect and honor that were due to himself. And, in connection with this event, an incident occurred which led the emperor to see how wrong the view was which he held respecting the character of Christ, and to give it up. When Arcadius was proclaimed the partner of his father, in the empire, the officers of the government, and other prominent persons, called on the emperor in his palace, to congratulate him on the occasion, and to pay their respects to his son.

Among those who thus came, was a celebrated bishop of the Church. He was very decided in the views he held about the real divinity of Christ, and very much opposed to all who denied this divinity.

Coming into the presence of the emperor, the bishop paid his respects to him, in the most polite and proper manner. Then he was about to retire from the palace, without taking any special notice of the emperor's son. This made the father angry. He said to the bishop, "Do you take no notice of my son? Have you not heard that I have made him a partner with myself, in the government of the empire?"

The good old bishop made no reply to this, but going up to Arcadius, he laid his hand on his head, saying, as he did so—"The Lord bless thee, my son!" and was again turning to retire.

Even this did not satisfy the emperor, who asked, in a tone of surprise and displeasure, "Is *this* all the respect you pay to a prince whom I have made equal in dignity with myself?"

With great warmth the bishop answered—"Does your majesty resent so highly my apparent neglect of your son, because I do not treat him with equal honor to yourself? What, then, must the *Eternal God*—the King of heaven—think of you, who refuse to render to His only begotten Son, the honor and the worship that He claims for Him?"

This had such an effect upon the emperor that he changed his views on the subject, and ever afterwards took part with those who acknowledged the divinity of Christ, and honored the Son, even as they honored the Father.

Pleasantries.

Happy Greenland has no cats, and the nights there are six months long. For a long, quiet nap it is the place of all the world.

"We wish," says a Texas newspaper, "that a few of our citizens could be permitted to live till they die a natural death, so as to show the world what a magnificently healthy country Texas really is."

A farmer writes: "I saw in a paper that a Western farmer planted flax with potatoes, and it kept the bugs off. I planted flax with potatoes, and the flax came up first, and the bugs roosted on it, waiting for the potatoes to come up."

Let the next spelling-reform convention be held in Maine, and adopt measures to reform the spelling of the lakes of that State. Some of the lakes there only a quarter of a mile in length have names half a mile long. The reformers might wrestle with Lake Magoguehunkittchognemusquitamackinogue to begin with.

Judge (to mendicant, whom another mendicant has arrested for assault and battery): "What made you beat this paralyzed man, your companion in misery, eh?" *Mendicant:* "I'll tell you, your Honor. For a whole month I drew him around in our little cart, we being partners; and then, when, according to our articles of partnership, it was his turn to draw me round for a month and mine to be the paralytic, he refused to fulfill his contract."

"Do you know anybody that's buried up in that cemetery?" asked an elderly lady of a railroad conductor, pointing to a resting-place for the dead that the cars were whistling past. "No, ma'am, I don't." "How long have you been conducting on this road?" "About four years, ma'am." "Well, if I'd been four years on this road I'd found out suthin' or other. I sh'd hate to be so ignorant," and an expression of extreme disgust stole over her face as she put down her parasol with a thud.

Once in traveling the Rev. Dr. Bledsoe was exceedingly annoyed by a pedantic bore who forced himself upon him, and made a great parade of his shallow learning. The Doctor bore it as long as he could, and at length, looking at him gravely said: "You and I know all that is to be known." "How is that?" said the man, pleased with what he thought a very complimentary association. "Why," said the Doctor, "you know everything except that you are a fool, and I know that."

Sunday-School Department.

SCRIPTURE LESSONS.

NOVEMBER 2, LESSON 44. 1879.

Fourth Sunday before Advent.—Genesis xxii. 1-14.

THE TRIAL OF ABRAHAM'S FAITH.

1. And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here* I *am*.
2. And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.
3. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for a burnt offering, and rose up, and went unto the place of which God had told him.
4. Then on the third day Abraham lifted up his eyes, and saw the place afar off.
5. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.
6. And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.
7. And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?
8. And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.
9. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.
10. And Abraham stretched forth his hand, and took the knife to slay his son.
11. And the Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.
12. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son*, from me.
13. And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.
14. And Abraham called the name of that place Jehovah-jireh: as it *is* said *to* this day, In the mount of the Lord it shall be seen.

NOTES.—Abraham had great and grand promises given him concerning his offspring, as we have seen. To all these he ever responded, "Lord, I believe,—like the unhappy father, (Mark ix. 24). But who can doubt that he also added, "Help Thou mine unbelief." Influenced by a burning desire to be let into the secret, he ceased not to pray for light. Perhaps he asked God, like Moses, (Ex. xxxiii. 18), "I beseech Thee, show me Thy glory." And in answer to such a petition, we may suppose, God afforded him this object lesson, as we will call the offering of his son Isaac, and his faith was to be illuminated. It was a vivid photograph of the sacrifice of God's only begotten Son, for the redemption of the world. See how fine a prototype, or model it is:—Abraham stands in the room of God; Isaac takes the place of Christ; Mount Moriah is Mount Calvary; the altar is the cross; and Isaac's deliverance is a picture of the final victory of Jesus. Here, Abraham saw the day of Christ, and was glad (John viii. 56). As through a telescope, he looked 1,872 years forward and realized the tragedy of the crucifixion, even as Moses surveyed the promised land from the top of Mt. Nebo, in the Pisgah range (Deut. xxxii. 49 and xxxiv. 1). And only now, as we look through the offering of Jesus on the cross, back 3,751 years, can we understand God's strange command, Abraham's strange obedience, and Isaac's strange submission. We must interpret the scene on Mt. Moriah as a *representative* scene, if we would discern its meaning. As the sun shines upon the earth, and has his light reflected back upon the moon, that she may light up the night, even so does the light of the Sun of Righteousness reflect itself on Mt. Moriah and render it a midnight sun.

VERSE 1. *After these things.* Isaac had now been born and attained to the age of manhood, 33 years; Hagar and Ishmael had been exiled from Abraham's household, and the patriarch resided at Beer-sheba, along the southern limits of Palestine (chaps. xxi. 31-34; xxii. 19). *God did tempt Abraham.* The term *tempt* means, 1) to entice to evil; 2) to test or try. Here, the sense is: God tested Abraham to such a degree as to render him glorious, illustrious, or illuminated. So men test oil, fluid and other substances.

VERSE 2. *Take now thy son, thine only son Isaac, whom thou lovest.* As Isaac was to represent Jesus, and Abraham stood in God's stead, the parallel shows itself already in these terms. They correspond to the term applied to Christ—"only begotten Son"—"only Son," "beloved Son" (John iii. 16, 18; Matt. iii. 17). *Land of Moriah.* This district lay around Jerusalem, and embraced Mt. Zion, Mt. Calvary, etc. The distance off was 42 miles. *Burnt offering.* As this offering was *wholly* consumed by the fire of God, it signified any thing or person *entirely devoted* to God. *Upon one of the mountains which I will tell thee of.* All was to be of God's direction.

VERSE 3. *And Abraham rose up early in the morning.* During the night he likely received the message. By daybreak he is already on the way. There is no doubting, debating or delay. *Saddled his ass.* The beast of burden was needed to carry provisions, wood for the intended sacrifice, etc. *Took two of his young men.* These were servants. Perhaps Eliezer, his steward, was one (chap. xv. 2). *Clave the wood.* The fig and palm trees afforded proper fuel for such sacred fires. *And went unto the place.* The general direction was given him by some inner or outward signal.

VERSE 4. *Then on the third day.* So was Christ perfected on this day (Luke xiii. 32). *And he saw the place afar off.* A legend says, a cloud of glory rested on the top of this mountain. According to the belief of earlier Christianity, and the tradition of the Jews, Mt. Moriah was Calvary, on which Christ was crucified.

VERSE 5. *Abide ye here with the ass.* Who does not here think of a similar saying? (Matt. xxvi. 36). These servants were not to witness the solemn mystery, because they were not initiated, and could not appreciate its significance. *I and the lad.* Though called a "lad," Isaac was about the age of Jesus, when He died. Only in contrast with Abraham, who was 133 years old, is he such. *Will go yonder and worship.* What an act of "worship" was to be enacted!

And come to you again. He intended to offer his son; but believed God would revive, and restore him again—*accounting that God was able to raise him up even from the dead* (Heb. xi. 17-19). This fact we must bear constantly in mind.

VERSE 6. *And Abraham took the wood * * * and laid it upon Isaac his son.* Just as Jesus carried the cross (John xix. 17). *And he took the fire in his hand, and the knife.* So Jesus experienced the baptism of fire, and the sword of separation from life and God (Matt. xxvii. 46).

VERSE 7. *Where is the lamb for the burnt-offering?* Thus far Isaac had been silent, even as Christ was dumb and opened not His mouth (Isa. liii. 7). Both Isaac and Jesus were led wholly by the will of the father, without knowing every detail in advance. Father and son were one in will, if not in knowledge, in both cases.

VERSE 8. *God will provide Himself a lamb.* Abraham spoke prophetically here. His saying has a double meaning, and applies to the case before him, as well as to the Lamb of God, which was to take away the sin of the world. Isaac understood the strange saying too, far beyond what we may imagine. He questions nothing further.

VERSE 9. *And bound Isaac his son, and laid him on the altar.* It is necessary to assume, that Isaac received a special illumination. And this is plain from two facts: 1. Isaac, in the prime and vigor of manhood, would have resisted, had not the meaning of the transaction been revealed to him. Jesus died for an end known to Himself. So did Isaac suffer himself to be bound and placed on the altar, because he had been enlightened as to the end. (See John x. 15 and 18). 2 All excellency and credit are clear gone for the heroic son, if we suppose him ignorant of the design, or too feeble to object. Only as we recognize a co-operation between Abraham and Isaac, have we a fine picture of the united offering of Father and Son on Calvary.

VERSE 10. *And Abraham stretched forth his hand, etc.* As the tragedy on Calvary, nearly 2,000 years later, was to be a terribly real one, putting the love of God to the utmost tension, and as this scene was to be a true fore-casting of it, it was necessary that Abraham's experience should be eked out to the verge and point, at which the sacrifice of his son should prove itself consummated in *will and purpose.* Up to this manifestation-point Abraham had now ventured.

VERSE 11. *Abraham, Abraham!—Here am I!* An angel now intervenes. The patriarch is just as ready to halt now, as he had before been ready to advance. He went as far as God ordered and ever stopped where God stopped. Obedience shows itself in *not doing* as well as in doing. It was not necessary to go further, as the sacrifice had virtually been made in Abraham's spirit. He received Isaac as from the dead. Likely the Angel was Jesus Himself, who had seen Himself offered as in a mirror.

VERSE 12. *Lay not thine hand upon the lad.* God nowhere asked Abraham to *slay* Isaac. By *burnt-offering*, a sacrifice *wholly dedicated to God* was meant. This was made to the full. Hence, the angel says: "*Now I know* that thou fearest (or believest) God—seeing that thou *hast not withheld* thy son, thine only son, from me." Mark, God regards the offering as having been already made, before and without the enacting of the bloody part.

VERSE 13. *A ram.* As the death of Isaac would not have answered for the sin of the world, and as he was but a *representative* of Jesus, any creature might well serve in the room of Isaac's death now. Thus far God initiated Abraham into the mystery of Calvary; but He spared him the torture of putting the knife into Isaac. In this heart martyrdom God is to stand alone, that the love of God may shine supremely brilliant. See, and meditate on John iii. 16, and Rom. viii. 32.

VERSE 14. *Jehovah-jireh.* This name is differently rendered. Some read it: "In the mount of the Lord it shall be seen." Others make it to read: "The Lord will provide." The plainest reading is—"The Lord is seen." Abraham did indeed here see the Lord Jesus Christ sacrificed by the Father.

PRACTICAL REMARKS.—Fearful as the scene on Mount Moriah is, when viewed by itself, as soon as we bring it under the light of the gospel, the offering of Isaac is one of the most significant facts in the Old Testament. To find fault with it then, is to find fault with the tragic scene of Calvary itself.

THE LOVE OF PRAISE.

A trait in our Saviour's character which is peculiarly deserving our notice and imitation was His constant superiority to motives of fame or reputation. The great sin which pollutes even the most illustrious actions of men, is *vanity.* We find it in characters otherwise almost faultless; we detect it in our best services. We often resort to it in education; and we find that it exercises an unsanctified influence where we should least expect it. When we discover it in others, it is with a sentiment of regret, which impairs our admiration; and when we detect it in ourselves, if our hearts are allowed to answer before God, it is with a sentiment of mortification and humility. It is certain that the most exalted minds are most free from this mixture; and it is the first and last object of the gospel thoroughly to discharge it from our motives.

Jesus was at an infinite distance from desiring to receive honor from men. Not a word which He ever uttered, nor an action which He ever did, was calculated merely to excite applause. It seemed to be His care not to awaken any stupid wonder by singularity or austerity, or by an imitation of the manner of popular teachers.—*Buckminster.*

PLAIN PREACHING.

Let the preacher for the common people always use short idiomatic phrases and sentences. They will be better understood. They will hit harder. They will be remembered longer. More sharp shooting can be done with your pound of lead in ounce balls, than with the whole pig coiled in a sort of double bow knot and fired all at once. Keep clear then of all complex sentences. As an aid in doing this, it is well to look sharply after your punctuation. Allow no parenthesis. Eschew the colon. Use the semicolon sparingly. Bring everything, as far as you can, within reach of the comma and the period. You want in your sentences much point but few points.—*Western Church.*

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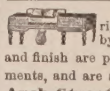

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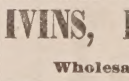

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Arr. Carlisle,.....	9:00	2:35	6:15	10:20
" Chambersburg	10:30	4:00	6:45	P. M.
" Hagerstown...	11:30	5:00	P. M.	
" Martinsburg..	12:50	6:20		
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Lve. Martinsburg...		7:00		2:00
" Hagerstown....		8:25		3:25
" Chambersburg		9:30	1:00	4:33
" Carlisle.....	6:00	10:55	2:20	6:00
Arr. Harrisburg.....	7:00	11:55	3:20	7:00
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General News.

HOME.

From many parts of the country we learn that people are suffering from drought. The Susquehanna river is now lower than it has been since 1803.

The Governors of the thirteen original States held a meeting in this city lately, to adopt measures for the centennial anniversary of the Battle of Yorktown, which comes on the 19th of October, 1881.

Memphis, Oct. 17.—Up to noon, four cases of yellow fever have been reported to the Board of Health—Henry J. Ensil, J. D. Conaway, Annie Washington, and Martha Jones, the last two colored. The nurses sent by the Howards left for Forest City by special train this morning.

The majority of the old spinners at Fall River have now returned to work, but several hundred have not yet been able to do so, and at a meeting of spinners Tuesday night it was voted by those who have secured work to tax themselves $1 per week for the support of their non-working brethren, in addition to a weekly tax of 25 cents for the support of the Union. The call for the meeting stated that many members of the Union were suffering for food.

Despatches from Galveston, dated Oct. 19, give a long list of outrages committed by the Indians, from Sept. 5th to date. These include the killing of forty-four men, only a few of whom were soldiers; the braining of seventeen children, the capture and violation of a number of women, and the destruction of a large amount of property.

Washington, Oct. 19.—Inspector W. J. Pollock telegraphs to the Commissioner of Indian Affairs from Denver, Col., as follows:

The Governor and leading citizens here unanimously affirm that the Indians must be removed from the State or exterminated by State if not by Federal force. Confidence, they say, can never be restored, and it is only a question whether the result shall be attained at once or by slow and tedious warfare.

The Biennial Conference of the Evangelical Alliance of the United States, will begin on the 28th inst., and continue four days. Entertainment will be provided for those who report their names and address to Rev. Dr. I. G. Wilson, 3118 Pine Street, St. Louis, by the 25th inst. The following is the programme:

Tuesday evening.—Address of Welcome by the Rev. Dr. M. Rhodes, of St. Louis; responded to by Rev. Talbot W. Chambers, D. D., of New York.

Wednesday.—Rev. Dr. J. L. Burrows, of Louisville, on "Harmony in Spiritual Doctrines Promoted by the Alliance;" Rev. Dr. J. S. Bush, of Staten Island, in the afternoon, on "Christian Scholarship and the Evangelical Alliance;" and Rev. W. G. Craig, of Keokuk, in the evening, on "Christian Truth and the Periodical Press."

Thursday.—Morning, "The Churches and Social Reform," by Rev. Dr. T. M. Post, of St. Louis; afternoon, "The Sunday Question," by Rev. Dr. T. D. Woolsey, of New Haven, Conn.; evening, "Christian Morals and the Public Schools," by Rev. Dr T. M. King, of New York

Friday.—"Union of Churches and Union of Church and State," by Rev. Dr. Stuart Robinson, of Louisville; afternoon, "The Mohammedan Powers and Christian Missions," by Rev Dr Galusha Anderson, President of the Chicago University; evening, "City Missions and our Foreign Population," by Rev. Dr. Tudor, of St. Louis.

FOREIGN.

Constantinople, Oct. 17.—A disturbance has occurred in Lebanon, Syria, between the Druses and Maronites, in consequence of the abduction of a girl. Several Maronites have been killed, and the Governor has asked the Porte for more troops, to be employed in restoring order.

A gang of enterprising young thieves has been laid hands on by the police in Vienna. Numerous were the disguises and most ingenious the devices of the party. Smooth-faced boys were dressed up as sisters of charity, who went begging from house to house for charitable purposes, while the elder ones simulated the travel-stained, dejected look of wounded soldiers returning from Bosnia. One good-looking young scamp, nick-named the "Cardinal," was great as a tonsured priest, who went about soliciting alms for the Szegedin sufferers, and whose handsome black eyes acted magnetically in opening the purse-strings of old ladies. When their nest was suddenly pounced upon by the police, a whole collection of costumes and disguises was found.

Telegraphic despatches from Madrid dated Oct 17th, report destructive floods in Spain. "A hurricane on Tuesday night was accompanied by heavy rains which overflowed the rivers Mundo and Segura, and flooded the populous and fertile valley. The cities of Lorca, Orihuela, Murcia, and Crevillente and a large number of villages between Murcia, Alicante, and Cartagena were more or less injured.

The rivers suddenly rose several yards during the night, and the inhabitants were compelled to fly without saving any property. The streams are covered with wrecks of farm-houses, agricultural implements, dead cattle, and some human corpses. Soldiers and marines have been sent by train from the nearest stations to the scene of the disaster. The churches and public buildings are occupied by thousands of fugitives.

The telegraph lines were destroyed between Madrid, Aurcia, Orihuela, Alicante, and Albacete. The same storm also partially flooded Malaga, and interrupted telegraph and railway communication: even as far as Huelva and Seville. The Spanish Cabinet met yesterday to decide upon measures of relief for the sufferers by the disaster."

Madrid, Oct. 19.—Later intelligence says further inundations have occurred in the provinces of Almeria, Malaga, and Alicante. Several persons have been killed and much damage has been done to property. In the Malaga and Alicante districts two thousand houses have been destroyed and it is believed five hundred persons perished by the floods. The damage to property is estimated at 30,000,000 francs.

A later telegram from Murcia states that 570 bodies have already been found. It is believed that over one thousand people have perished.

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